

THREE TREATISES.  
I. THE SPIRITUALL  
MERCHANT.

*Wherein are Two Tables.*

1. The RESOLUTION TABLE for the mornings: Containing 12. Gracious Resolutions for leading daily a most Strict and Heavenly Life.
2. The EXAMINATION TABLE for the evenings: Comprising 12. most Needfull Examinations. Both fit to be fixt on our Chamber-doors for Memorials.

*Dent. 6: 9. Thou shalt write them upon the posts of thine house, and on thy gates.*

II. THE UNVALUABLE WORTH  
OF MANS SOUL.

Wherein are shown 17. Ways whereby the Soul may be lost: and onely One whereby it may be saved.

III. THE USURER CAST,  
The First Part.

*Whereto is added A LATIN and ENGLISH  
DISPUTATION against the Popish Mass  
and Transubstantiation.*

By CHRISTOPHER JEEINGER. M. A.

K



Anno 1676.





To the Most Illustrious

*And Renowned*

P R I N C E  
R U P E R T,

COUNT PALATINE

*of the RHENE, Duke of*

BAVARIA and CUM-

BERLAND,


L O R D A D M I R A L L

*of the English and French Navies,*

*his Most Gracious Lord,*

Grace and Peace from God the Father  
and from his Son Jesus Christ.

*Most Illustrious Prince,*

 Some may wonder  
why, being a stranger  
in this Kingdom, and  
so low a Person, I  
should be so audaci-  
ous as to offer such a slender Peece as  
this Book is, to so great a Person,  
which

which is so famously known, and so highly exalted in this Kingdom : But my Apologie for it, is this.

1. That as low as I am, I have had the happiness & honour to gain your Highnesses favour in the University of *Leyden*, & to have your H. Name and Motto, viz. *Constantè & Sincère*, *Constantly and Sincerely*: Written in my *Albo Amicorum*, or *Book of Friends*: with your H: own Princely hand, as a Testimony of your H: singular respect you had for me, which emboldened me to make this bold attempt.

2. And though I am a stranger in & to *England*, yet am I not so to your H: in regard of the place of my birth, being born in your Countie, the *Palatinate*, neer *Worms*, where *Luther* made his Defence for the Gospel by him Preached before the Emperour *Charles the V.* and the States of the Empire: so that I do not but expect that



that I shall be the better accepted with these my Labours, though slender, upon that account: and so much the rather for this too; because Persecution for Religion did from thence drive me hither.

3. Nor is this the first time that I did embolden myself so: For I have Dedicated to your H. Another Treatise before now, called *The New Canaan*, by a Latin Epistle, wherein I did Prophetically let fall these Expressions concerning your H. That I did dedicate the said Treatise to your H. *Ut Heroi, qui a Magno illo Moderatore Celi & Terræ ad Mira & Magna Molimina Rerum est Destinatus ab Aeterno*, that is, as to a Heros, who by the great Moderator of heaven and earth is destinated from all Eternity to great & wonderfull undertakings of things, I mean, against the *Netherlands*, which accordingly is now in part fulfilled, as all England may see

it: for who hath been so great of late upon the British seas, and fought so valiantly as your H: being Lord Admirall of 2. such Great Fleets, the *English* and *French*? But so it fell out, May it please your H. that I could not have the happiness to present the said Book, by reason of the distance, by which I am so far from your H. and also because of the High and frequent employments, which took up your H. by sea and land: so that I resolved to make this New and second address to your H: by this iterated Dedication; thereby to welcome home your H. from the seas abroad, to that sea of Matter, which this Tractate doth discover and offer.

4ly. Nor is your H. altogether the First great Person to which I have dedicated my Labours. There is annexed to the Treatises of this Book a Latin disputation which I disputed in  
the

the University (alias Academie) of  
GENEVAH and there printed,  
and dedicated to 2. great Earls of the  
Empire, but by much inferiour to  
your H. who were Students with me  
there, and my constant Hearers at a  
Lecture which everie fortnight I  
there Preached by an Order from  
the said University: and they kindly  
accepted of it, so that I perswade my-  
self that as the said great Earls accept-  
ed of my labours then, so your H.  
will accept of these now, and cast a  
favourable aspect upon them, as  
bringing to your H. the Greatest pre-  
sent, (though slender in respect of  
my low composure of so high a Sub-  
ject) that can be brought to a Prince,  
even the LORD JESUS, the  
PRINCE of Peace, & the Pearl  
of GREAT PRICE, yea, a whole  
Book full of Pearls; whereof the  
*Spirituell Merchant* is one, *The Price*  
*of Mans Soul* another, with Directi-

† *Pachy-  
merius in  
sua Hist.  
de Impe-  
rat. Con-  
stant.  
Culverius  
in sua In-  
trod. ad  
Geogr. p.  
246.*

ons for means whereby it may be  
Saved. But Confess I must that the  
Principall Thing which I had Or-  
dained & intended to offer to your  
H. is that inestimable Jewel *Christ*:  
(of which your H. will find some dis-  
coveries in the *Spiritual Merchant*) be-  
cause such a great Jewell is fittest for a  
Great Person; Now when that \* Con-  
stantinopolitan Emperour had sent to  
NUGAS, the Scythian Generall  
some verie rich and rare Jewels, he  
asked the Ambassador who brought  
them whether they could drive away  
Diseases, and disasters and death:  
being answered, No; he did utter-  
ly despise them, and regarded them  
not: But I hope your H. will not do  
so by the Book and Pearl *Christ*.  
For the Pearl which it brings as chief,  
is not like those Jewels, which NU-  
GAS Despised and rejected, No,  
No: but it is a Pearl which, if your  
H. fall sick, will drive away sickness,  
I mean



I mean sin-sickness, being inwardly  
 taken by faith: it will make you glad,  
 when you are sad; will ease you,  
 when you are heavy; will † corro- † As  
 borate you, when infirm and de- other  
 bile; and yet farther, will even em- Pearls  
 brace you if you embrace it, accord- are said  
 ing to that famous Scripture: *His left to do.*  
*hand is under my head, and his right hand* Gemi-  
*doth embrace me. Cant. 2:6.* nianus  
 And how is de Met.  
 that? I answer, here I must break & lapid.  
 out into this patheticall Exclamation. fol. 60.

Ah the sea of Divine Consola-  
 tion! O sweetness not to be uttered!  
 O pleasure not to be paralleled! O  
 Delights not to be expressed! For  
 here the Devout Soul melteth in the  
 arms of Christ, feedeth on Coelestiall  
 dainties, is ravished with unuttera-  
 ble Solaces, dissolved into uncon-  
 ceivable joys, carried above hu-  
 mane Contentments, elevated be-  
 yond the Zenith of all momentanie  
 blandishments, satiated with the food

of Angels; extatized with the enjoyments of the Lord of Life; answerably whereunto your H. will be able to say from your verie heart, if this Precious Pearl shall find entertainment in your Heart, O the unexpressible peace which I now have within me! O What a Glorifying joy doth now warm me! what an Ocean of Consolation overflow me! and what a Heaven of Glorie becircle me!

I add, and besides all, this Pearl will be your H. greatest Ornament, if you shall be pleased to make Use of it duly: you may wear it wheresoever you be, whether in his Majesties presence, or in any other of the greatest Persons else in the land: for this Pearl Christ is the Greatest Person in the whole world, and the onely Potentate. 1. *Tim.* 6: 15.

And *Lastly*, the Precious Pearl Christ will, when you shall take your farewell of the Elements, and

and cease to be a retainer to the sun  
 Created, going the way of all flesh, <sup>\* Mirò</sup>  
 be a Viatike to you in that hour of <sup>modò sca-</sup>  
 Death. Death, I mean the First, will <sup>la ea</sup>  
 but bring your H. sweetly asleep, if <sup>quam ta-</sup>  
 you have it about you, yea, in you: <sup>cob in</sup>  
 and as for the Second, it will have no <sup>ifsonniis</sup>  
 more power over you, than the Li- <sup>vidit</sup>  
 ons had over Daniel, you having on <sup>Christi</sup>  
 your side that Victorious Lion of <sup>Domini</sup>  
 the Tribe of Judah (here called a <sup>virtutem</sup>  
 Pearl) which will collocate & place <sup>dr Offici-</sup>  
 your H. on the other side the Grave <sup>um desig-</sup>  
 in Endless bliss. Here I could also <sup>nat. Ipse</sup>  
 mention the Immortality and Un- <sup>enim est</sup>  
 valuable Worth of Mans Soul, set <sup>scala quæ</sup>  
 forth in this Book, together with <sup>altera sui</sup>  
 the many ways whereby it may be <sup>parte Cæl-</sup>  
 lost, being 17. chiefly named; and <sup>lum, al-</sup>  
 that one onely way, whereby it may <sup>tera Ter-</sup>  
 be saved, Namely Christ, who in <sup>ram con-</sup>  
 that respect is most like, <sup>tingit, ut</sup>  
<sup>qui duas</sup>  
<sup>Naturas</sup>  
<sup>infinite</sup>  
<sup>distantes</sup>  
<sup>in se uno</sup>  
<sup>copulave-</sup>  
<sup>rit. Ipse</sup>  
<sup>est scala</sup>  
<sup>per quam</sup>  
<sup>Terrenis</sup>  
<sup>homini-</sup>  
<sup>bus qui-</sup>  
<sup>bus ter-</sup>  
<sup>restris</sup>  
 der, <sup>\* Jacobs Lad-</sup>

*Paradysus legata fuerat in Cælum conscendere datur. Gradus  
 autem scale hujus varia sunt Mysteria vitæ Christi, per quos qui  
 ascendunt ad Dominum, qui scale innixus est, perveniunt. Grana-*  
*tensis in Sylva L. C. p. 46.*

der, reaching the Earth by his Humanity, & Heaven by his Divinity: & could thereupon advise your H. by him, and by the Severall steps discovered in this Book, and relating to him, to ascend up into Heaven.

But I will be no longer molestous & troublesom to your Greatness, considering your Great Occasions, & leave all that I could say to the perusal of the said Book itself: which your H. may pervolve at your spare-hours.

All that which I have yet to do, is to pray to Almighty God, that he will so bless these my poor labours to your immortall Soul, as that, being excited by the word in this Tractate handled, you may be heavened in God, embosomed in Christ, ravished in the Spirit, and elevated to the highest horizon of Unfaigned Sanctification, & may be carried up, when you have finished your Course, and done your Generation-work, where-  
unto

unto you are so honourably called, in  
the arms of Angels, those Princes of  
Glorie, into that Kingdom of Glorie  
wherein is fulness of joy, Unuttera-  
ble tranquillitie, blessed immortali-  
ty, immortall felicity to be enjoyed  
to all Eternity.

*So prayeth*

Your Highnesses most humble  
Orator to the Throne of  
Grace

CHRISTOPHER JELINGER.

To

THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FOUNDATION  
TO THE PRESENT  
TIME

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To the Right Worshipfull;


THE  
M A J O R,

*Together with his Brethren, the Magistrates, and to all the Inhabitants of the*

FAMOUS TOWN OF PLYMOUTH,

*Mercie and peace be Multiplied.*

Right Worshipfull, and much Honoured  
Sirs, and Dearly Beloved Freinds,

 *hen in my younger years I spent my Labours among you, I presented unto you a Rose, Dedicating unto you a Treatise, Intitled the ROSE OF SHARON: and now, because that found acceptance with you, I was thereby animated, after so long a silence kept by me since that time to this, to bespeak you again by these Epistolarie lines; and after that sweet Rose formerly tendred to you, to bring unto you a Merchant, bringing for you a most Precious Iewel, even the Lord Iesus, who is able to enrich your whole Town,*



Town, and to beatifie your precious Souls to  
an endless Duration.

I must Confess, that I do chiefly intend  
that precious Pearl, together with all the  
Treatises contained, in this whole Book for  
that Renowned Prince, RUPERT Count  
Palatine, Lord Admirall of both Navies  
English & French, to be an Ornament to him  
in his Greatness here upon earth, where he  
is now so exalted. (as in verie deed Jewels  
best become and adorn great persons) and  
to bring his Precious Soul hereafter into  
that golden Citie, the New Ierusalem, hav-  
ing 12. gates, every one whereof is of one  
Pearl. Rev. 21: 21.

But as for you, The Merchant I do prin-  
cipally ordain for and Dedicate to you: yet  
not singly; but with this Pearl, because the  
Lord Iesus, who is this Pearl, is a Common  
Saviour: Jude 3. and so consequently Com-  
municable to many, so as that I was willing  
to impart the same to you also; being brought  
for you by that Spirituall Merchant which I  
chiefly destinate for your Service. The like  
course (as you know) I took with that sweet  
Rose of Sharon; which, together with the  
Town of Stonehouse, I made you copartners  
of: Upon the same ground, because it is a  
Rose

Rose of the field, even of Sharon-field, and  
not a Rose immured & enclosed in a Garden,  
which everie one cannot come by, so that I hope  
I shall not be \* blamed for this Conjunct ion.

\* No

more then

But I have one chief ground more for you,  
& for what I do herein: Your Town is a Sea-  
town, fit for Merchandizing, and there-  
fore I thought it convenient to joyn both for  
you, and to Design the Merchant especially  
for you. For the Merchant will teach you  
how to traffick for heaven in 13. particulars,  
specified in this Book. and the Pearl I look  
upon also as verie fit & needfull for a Sea-  
town, as yours is, because therein common-  
ly is much sicklineß going, by reason of those  
which come from all parts of severall Lands  
thither, and oft times bring Sickness: and  
this Pearl is verie comfortable in sickness,  
Iohn. 14: 18. as also other Pearls are, and  
in that respect verie fit for your Town: for it  
will serve, being potable like gold, to be  
(Cordiall-like) taken down by many in  
your Town, for their comfort, when they  
are sick, and to be imbibed for the Remission  
of sins by them perpetrated and committed.  
according to Matth. 26: 28. And lastly,  
whereas in a Sea-town men meet with many  
snares, and occasions of and temptations to

Mr. Baxter, who  
dedicated  
the 4.

Parts of  
his Ever-  
lasting  
Rest to 3.

Towns &  
one Baro-  
net, and  
the whole

to one  
whole  
Town  
more.

\* \*

sin

sin by reason of traffick, and of Comers  
into it by sea and land, whereby many are  
ensnared, taken and overcome, being in-  
firm and weak, this Precious Pearl will  
corroborate and strenghten you so, if inward-  
ly and Spiritually you take it by faith, as  
that you shall be able to withstand all fore-  
said temptations, and to stand, Ephes. 6:  
13. and also able to do all things else here in  
this Tractate required of you to be done by  
you, and may say each of you with that  
great Apostle, I can do all things (now)  
through Christ strengthening me. Phil.  
4: 13. More particularly, I can now  
through Christ, go to such a Citie, as heaven  
is, and there traffick, buy, and sell, and get  
gain; like a Merchant indeed, that I may  
allude to Iam. 4: 13. And now I can make  
Use of the two Tables by the Spirituall Mer-  
chant held forth, and upon my chamber-  
dore fix them, and live such a holy life, and  
trie myself by such Examinations, as are  
therein prescribed, for my Soules Salvation:  
and now I can denie myself, take up my Cross,  
and follow the lamb wheresoever he goeth,  
Matth. 16: 24. Revel. 14: 4. and now  
I can forget my fathers house, my kinred, &  
all my sinfull acquaintance, and burn the  
chariot

chariot of sin which carried me so long to sin,  
with fire, the Spirit of burning I mean, so  
called: Isa. 4: 4. as in this Book I am com-  
manded. Psal. 45: 10. which I could never  
do so heretofore.

O Sirs, make use therefore of this Mer-  
chant, & of this Pearl for the said strengthen-  
ing, & for the things to be done by you, as he  
doth Direct you: you Merchants especially, &  
you that are employed by them, learn of this  
Merchant, & follow the Things which he  
doth teach you. for then even you also, which  
never were Merchants yet, may and will be  
Merchants also, even everie one of you, as  
those, which learn of Merchants, as Mer-  
chants Servants, do become Merchants too.  
well you see your Merchandizing Work be-  
fore you: and how I have fitted you with as  
needfull and fit a subject, as I could possibly  
chuse for you, and therefore up, and be  
doing that kind of work. but I must needs  
after all this, Mind you of a Question mov-  
ed and Resolved in one of the severall parts  
and Treatises of this Book, viz. What a man  
must do that he may not lose his poor Soul to  
all Eternity? One writeth that the greatest  
Question that ever was made, since the  
world was made, was this. What must I  
do

do to be Saved? A&t. 16: 36. like to which  
but now I mentioned: & therefore, O Sirs,  
what ever you do, think upon it, and Resolve  
it, I'll not say in words, but in deeds, doing  
what in that foresaid part of this Book is  
said, in answer to the said Question; that is,  
whatsoever losses you sustain in ship and  
goods (as I hear of many) you may not lose  
your poor Souls, but rather by faith, A&t. 16:  
31. & well doing, Rom. 2: 7. may gain  
above all gains to be gotten, the salvation  
of your immortall Souls. For what will it pro-  
fit a man if he shall gain the whole world, &  
lose his own Soul? There remaineth but one  
thing more to be said to you, and that is,  
that in fine I shall beseech you all in the  
bowels of Iesus Christ to be serious in those  
things which I have mentioned, and to set  
yourselves in earnest to that great work,  
which as Merchants, and otherwise you have  
to do, working out your Souls Salvation with  
fear and trembling, and that with speed. For  
your time runs out a pace in the glass of time,  
and I have this confidence in you 2. Cor. 2:  
3. that you would not willingly depart this  
evill world before you \* depart from sin, nor  
yet cease to be Retainers to the Sun created,  
before you be Retainers to the Sun of Righte-  
ousness,

\* Ac-  
cording  
to the Di-  
rections of  
this Book.

ousness, which is uncreated, nor take your  
farewell of the Elements before you have bid  
farewell to this present lifes allurements: &  
therefore why do ye linger? why do ye not  
begin to have a low esteem of this common  
way of existence, and to become the Servants  
of Holiness? why do ye not make more haste  
to shine by all manner of good works, as the  
children of light, Phil. 2: 15. before you sur-  
cease to be maintained by the Usurie of light?  
why do ye not prize your Souls more, and the  
world less then you do? they being more  
worth then all the world, and all the world  
being as Nothing, because all is Vanity, and  
Vanity is Nothing, Eccles. 1: 2.

O forthwith put all apart, to set apart even dayly  
some time for minding your Souls immortality, worth &  
Concernment, and for striving to do the things, which  
in this whole Book I do out of Gods Book prescribe you,  
that a verie heaven upon Earth may here circumscribe  
you, and Everlasting Glorie hereafter becircle you in  
the Kingdom of Glorie: and that not one of all the  
Souls in this your Town may be lost to all Eternity. But  
I desire to end with Prayer.

O my God, do thou therefore bedew these silent lines  
with thy heavenly benediction, so, as that this famous  
Town of Plymouth, wherein thy Servant hath been a  
frequent Teacher of the way to heaven, may be eternally  
emparadised in Heaven.

So prayeth

Your most humble Servant in  
our Dearest Lord

CHRISTOPHER JELINGER.



AUTHORIS  
AD JESUM CHRISTUM, RE-  
GEM REGUM POTEN-  
TISSIMUM, Dominum  
suum Clementissimum,  
Poëma 'Εὐχιδῶς.

**M**agni Gnate Dei, Magnum Decus; addite Cœlis,  
Vernantes Campos qui pingis floribus, atque  
Cœli Cœlorum flos ipse es, pulchrior Orbe  
Phœbeo, ac totus rutilo fulgore Coruscas:  
Te Votis oro, ac supplex tua Numina posco,  
Ut mihi subvenias, alte super astra Volanti,  
Dum mea mens hilari sat agit diffundere, Ovantis  
More; Melos suave ad te, qui me, & cuncta Creasti,  
Quæ sunt in totâ hac Terrâ, pelagoque Profundo:  
Et dum vult raras magnasque expendere Vires,  
Quæ sunt in te, qui fulvo es præstantior Auro,  
Et Cunctos superas solus lapides pretiosos,  
Qui sunt ac fulgent totâ in Compagine Mundi.  
Ut velut in pratis, ubi apes æstate Serenâ  
Floribus insidunt variis, & candida circum  
Lilia funduntur, sic confugiant que volent que  
Ad te Mortales, Spes O fidissima Mundi,  
Ac vera fidei manibus tua Vulnera tangant,  
Nam verè in te est summa Salus, uDcissime **JESU**,  
Et tu instar Gemma es, splendens quod dividit Aurum:  
Et Certò purgare potes, Sanareque Cunctos  
Quævis tristi ac diro torquentur pectora Morbo.  
O me ærummosum sana quoque, Maxime **JESU**,  
**REX REGVM**, ac lubens fulci, recreaque petentem,  
Hic Vim Virtutemque tuam, quæ pectora munit,  
Ut te vimque tuam possim Celebrare per Orbem,  
Atque tuum Numen colere, hæc dum vita manebit,  
Et dum lassatos mihi Spiritus reget artus.





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1. The first part of the book is devoted to a general  
2. description of the country and its inhabitants.  
3. The second part contains a detailed account of the  
4. various tribes and their customs.  
5. The third part is a collection of stories and legends  
6. which are believed to be true.  
7. The fourth part is a list of the names of the  
8. various places and people mentioned in the book.

*Advertisement for the Book-binder.*

**T**He Letter (or Signature) *A* in the beginning of the third Treatise, viz. Against Usury, stands not on the first leaf, as is Usual; but on the second Leaf of that sheet.



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I  
The  
SPIRITUAL MERCHANT,

And

A Precious Pearl  
for Saints.

I N I I. P A R T S.

Upon Matthew 13: 45, 46.

*Again, the Kingdom of Heaven is like unto a Merchant man, seeking goodlie Pearls: who, when he had found one Pearl of great price, he went, and sold all that he had, and bought it.*

THE FIRST PART.

**H**aving so fair an opportunity profered me to unlade my, for you fraighted, thoughts from the bottom of my heart into the bosoms and bottoms of your hearts; I shall with expanded sails commit my self to that sea of matter, which this most deep and Ocean-like Text doth offer, to fill your precious souls out of it with that precious Pearl, Christ, who is contained in it.

*Again the Kingdom of Heaven is like &c.* This is now the sixt parable, which Christ proposeth for Heaven: the God of Heaven grant, that the effect of this my Preaching upon it may be the repositing of all our souls in Heaven.

The words contain

1. A Connexive.
2. A Comparison.

A

1. A Conn-

1. *A Connexive, Again*; which is used to connect these words with the former, that they and these may hang together, as so many links doe, which are in a chain of gold, for thereunto are the severall parables which are here held forth by our blessed Saviuor, and are all of them not only as precious, but more precious than gold.

2. *A Comparison*; the kingdom of heaven is like &c. In which we are to take notice

1. *Of the thing Compared.*

2. *Of the thing unto which it is Compared.*

† Sic Hieronymus in Mat. intelligit Christianum. Et Thomas Cartw. in sua Harm. Evangel. fidelem, pium, Christianum institutum ad Regnum celorum intelligit.

1. *Of the thing compared*, The kingdom of heaven; whereby is to be understood, say \* Interpreters, a Christian, instructed, bound and bent for heaven. So I for my part take this to be the meaning of this expression, but was mightily confirmed in my judgement, when I saw myself seconded by others, and therefore shall acquiesce in that sense.

2. *The thing unto which the thing Compared is resembled; which is*

1. *Named.*

2. *Described.*

† Plato de Republ.

1. *Named*; is like unto a Merchant man; a Merchant, properly so called, † is defined to be one who administers buying and selling to Cities; and so there are 3. sorts of Merchants, as there are 3. sorts of Merchandizing. 1. of Navigation. 2. of deviction. 3. of Negotiation: but we will not be so curious as to insist on these 3. sorts; but rest contented with this generall notion of a Merchant, that he is one who followeth his Merchandising, and will be buying and selling, unto whom therein a Christian is like.

2. *Described*; by

1. *Seeking, and finding* Pearles.

2. *Finding.*



3. *Going.*

3. *Going.*4. *Contracting.*1. *By seeking, and seeking goodlie Pearls.*1. *By seeking; which implieth*

1. *Absence*; for what a man hath, he will not seek.

2. *Pains*; for he that seeketh taketh pains, especially, if he seek after a thing in the seas, and as far off, as this Merchant doth.

2. *By seeking goodlie pearls;*1. *Pearls.* 2. *Goodlie pearls.*

1. *Pearls*, in the Originall, μαργαρίταις, so called à Nitore, from their shining splendor, neatness and cleanness: where note, that some hold, that we may hereby understand any precious stones, so that a diamond may be meant too, as exceeding † Precious also; the species being set down for the Genius Synecdochically: and that the pearl is Named, because it is the Principall among all Jewels: but I shall stick to the pearl in speciall, because it best emblemizeth the Things here meant.

Q. And what be they?

A. I answer, some understand *utilia veteris Testamenti*, the profitable things of the old Testament:

Others, the Opinions of the Old Sages: but I for my part shall dissent from these; and more fitably expound them to be the things of heaven in Generall, and Christ, by Name, among them as the † Principall Thing. For seek the Things above, where Christ is, Colos. 3: 1. Mark, Christ is expressed by Name as the Principall, and other things that are above are but onely in generall presented to us, to be sought by us; which mightily corroborateth this Exposition.

2. *Goodly*, καλὰ; in the originall, which also signifieth fair ones, and fair indeed, as whose

† Turcarum Imperator 50000 aureorum pro uno dedit. Jonston in sua Thaum.

† Principatum ergo culmenque omnium rerum pretii Margaritæ tenet Plin. l. 9.

c. 3. Hieron. in Loc.

Theophyl. in loc.

according to Prov. 4:

7. wisdom,

that is, Christ, is the Principall thing.

rise is heavenly, and resemblance full of Glory: but hereof more hereafter.

2. *By finding; And when he had found one Pearl of great price;* which sheweth that this Merchant therefore did not seek in vain; no, no: for he found what he chiefly sought, namely, one pearl of great price; Mark, 1. *one, and one of great price;* and so consequently exceeding all other pearls in his esteem. And what is this pearl? here is much ado among Expositors about this pearl.

\* Lyra in

Loc.

† Chrysost.

in Loc.

† Piscator in

Loc.

† Hieron. in

Loc.

\* Some would have it to be a Contemplative life. † Others, the preaching of the Gospel. † Others, the Gospel it self: but I for my part, with and after † Hierom and others, take it to be our Lord and Saviour Jesus Christ, who is a pearl of great price indeed, as being more worth than all the world is worth, because of his infiniteness. but hereof also more hereafter.

3. *By his Going; he went.*

1. *He went;* he did not linger nor stay, nor delay, nor did he once say, shall I go or not go, take or leave? no, not a word of that; but he went his way.

\* or παρ

ελθών

2. *He went, ἀπελθών,* † as it is in the Original; that is, he overcame, namely, himself; for when a man goeth about such a business as this, O what a do there is! self saith, thou must not, for it will spoil thee; sloth saith, thou must not, for it will be too great a trouble to thee; but in all this, this Merchant is more than a Conquerour: For I will go for all this, saith he; though it undo me, and though it prove unto me the greatest trouble that ever I had.

3. *He went;* that is, he passed by, as the Greek also will bear it; Mark, he passed by: for as he went, he met with his old friends, and they told him, if you go, you are gone; therefore go not again; his Delilahs met him, and they told

told him, will you now leave us, and no longer love us? O you cannot, you cannot: for you cannot live unless you love; again, he met with a world of businesſes, and they had almost ſtopt him; for this he ſaw muſt be done, and that muſt not be left undone: but he paſſeth by all, and ſaith, farewell all, I am for Chriſt, who is better than all.

4. *He went, or paſſed over*, as the Original alſo hath it; for there was, as it were, a ſea of difficul- ties, of ſtraights, of duties between him and Chriſt, his ſoul, and heaven; but that cannot impede, nor croſs him; no: no: but his ſails he ſets, and over he gets, to get Chriſt, whom he deems to be his greateſt gain.

5. *He goeth*, namely away, from all his hopes, his heaps, his heavens here, to be in heaven hereafter.

6. *He goeth*, In the participle, *παρελθών*; that is, he keepeth going, though contrarie winds croſs him, pyrats purſue him, waves toſs him, yet he perſiſts in his purpoſe, and will not by any means let go his purchaſe.

4. *By his Contracting; and ſold all that he had, and bought it*: which puts me upon a Contract of conſent, as † *Civilians* call it, to wit, of ſelling and buying. I. of ſelling, for he ſold all that he had; and what was that? all his worldly goods, ſay † *ſome*: but I cannot think ſo, for worldly goods are not our own, to ſpeak according to Scripture, *Pſal. 24: 1.* but the Lords; and therefore I underſtand all his ſins; for they are properly our own; I mean, his darlings, his dealings, his doings, which were not good, be- cauſe he knew they would do him no good.

2. *Of buying; and bought it*. O rich, O ſweet purchaſe! Men buy men, and other Merchants buy other Merchandiſe, which can but make them



them great on earth; but here this man buyeth God, and this merchant purchaseth Christ, who will make him great in heaven: heaven he had in his aim first, when he set out first, and now he carrieth it, his soul being embarked for heaven, and heaven embarked in his soul, because Christ he hath purchased at last, by whom he was purchased first: and so he is made in him, and by

\* 1 Cor. 1. him, who is now \* made unto him *wisdom, and Righteousness and sanctification, and Redemption*, and who must do all his business for him.

1. Doctrin. From all this I now observe That a Christian instructed, bound and bent for heaven is a Merchant man, or lik a Merchant man. For the Illustration whereof I shall propose and resolve these 2. Problemes.

1. *What Manner of Merchant he is.*

2. *How he cometh to be so.*

To the first I answer, that he is

1. *A spirituall Merchant man*: for his Merchandise is not silk, but sin: not worldly goods, but grace: the one he sels, the other he buyeth.

2. *A great Merchant*: for when he sels he sels great things, namely, great sins; and when he buyeth he buyeth great things, for he buyeth, as I said in my exposition, that great God and Saviour, so called, Tit. 2. 13. great glorie, great enjoyments, and a great kingdom, even the great kingdom of heaven, which brings me to a

3. *Thing*; That he is an heavenly Merchant: for his business lieth in heaven: there is his heart, his gain, his pearl: there he puts off his commodities which are bad, for good; his sins, I mean, for Christ, who doth him good.

There his Jewel is shewn him, his price given him, and his sins forgiven him: there his affections are centred, his spirituall coffers filled, his riches

riches reposed. *Matth. 6: 26.*

2. To the other Q. how he cometh to be so?  
Answer.

1. That Necessity brings him to it. many great mens sons turn Merchants to get a maintenance; so the children of the great God become Merchants for their livelihood, because else they cannot live, either the life of grace here, or the life of glory hereafter: For if (for example) they do not buy Christ, what good can they do? *John. 15: 5.* and how can they be saved by Christ without Christ? *Act. 4: 12.*

2. Christ maketh him a merchant, putting him upon buying and selling; so in my Text, and elsewhere, as you may see, *Matth. 19: 21. Rev. 3: 18.* and so he is called to it.

I now come to the application of this Observation.

And I. I begin with an Use of Addubitation, what shall I think then of those, who neither do nor ever did live Merchants lives, who come to our Markets, I mean Assemblies, but neither buy nor sell, who do not know, nor can tell what this kind of trading is, whereby Christians bent and bound for heaven buy and sell; who are meer strangers to such dealings and doings, as saints doe follow in heaven; whose heaven is in this life, whose life is a life of pleasure, whose pleasure is in sin, whose sin was never sold and whose salvation was never bought, because they love not buying, nor yet selling; selling being the putting off of that which they most affect, and buying the gaining of that which they do not at all respect? I say again, what shall I think of such? that they are Christians bent and bound for heaven? No, No: such they were never since they were born, because to earth only they seem to be born.

1. Use of  
Addubita-  
tion.

2 Use of  
Exhort.

3. *dly*, But let this Observation stream into your hearts by an *Use of Exhortation* also: is it so? then if you would make it out and evident, that you are Christians instructed, bound and bent for heaven, then labour to be and earrie your selvs like Merchant men, for such Christians are like them. Here give me leave to give you these Instructions.

First in-  
struction,

I. Bind your selvs to that calling, if you are not yet bound, and that by a solemn promise, in words, or writing, as those in *Nebemiah. 9: 38*. in an other case; *And because of all this, we make a sure covenant, and our Princes, Levites and Priests seal to it.* Beloved, such a promise is, as it were, a promise, whereupon a Conclusion unavoidably followeth; for a promise is a debt, and a debt must be payed, and cannot be avoided; and so a promise cannot be avoided, but ought to be performed. see *Eccles. 5: 4*. You shall promise me therefore before you go hence, that, by the grace of God, you will become Merchants for heaven, and live \* like Merchants hereafter, as thus;

\* Spirituall  
indentures.

Lord, here we make a solemn league with thee, and promise thee, that we will be bound to thee to be and to become spirituall Merchants; and to behave our selvs like Merchants, and Merchants-apprentices, trading with thee and for thee, in heaven and for heaven: O do thou teach us, as an apprentice, being bound to a great Merchant, is taught; that, being taught of God, we may be able to follow this Calling, as we ought, under thee, and for thee, we humbly pray thee: thus, or in like manner frame your promise, and bind your selvs; and if you think it fit, as I said, write it, as Indentures are written: I have done so my self.

3dly.

2. And when your binding is out, that is, out of your mouths, then presently get a stock. A stock  
of

of Righteousness and Faith, I mean, to deal upon,  
according to *Rom. 14: 17. Hebr. 12: 28. Habak. 2: 4.*

You will say, but how shall we come by them? I answer, you must get them out of Christ by begging, for both are his Gifts, and come by him, as you may see *Rev. 3: 18. Job. 1: 17. Job. 1: 29. 1. Pet. 5: 5.* so that of him you must ask the same, saying, Lord, we have a desire all of us to be and to live like Merchants hereafter, because we see that necessity compels us to it, to get a living, and maintenance by it for all eternity; but we are poor and have no stock of our own to deal upon, for we have no grace, no faith, no power, no faculty, no skill to deal in such things, as thou wouldst have us to deal in after the manner of spirituall Merchants; and therefore, Lord, sell to us thy righteousness, and saving faith, to deal upon and to live by: for thou hast said, *the Just shall live by faith.* O let us live by it, we humbly beseech thee.

3. Then, follow your trade, and add still, as Merchants do, who by their continuall additions grow richer and richer still: Beloved, this is that which the Apostle Peter so earnestly inculcates and requireth in his *2. Epist. 1: ch. verse 5.* after whom I press here the verie same saying, add to your faith,

3. dly.

1. *Vertue*: and what is that? the word in the original is *αρετη*, which also signifieth power; and I take this to be the Apostles meaning, do not only talk of beleeving, and say, that you beleeve, but let faith be operative, and be ye doing, that it may appear to be not dead but living, thus I find this word to be understood here by others also, and I do the rather beleeve it to be the sense, because I read of some, that they have *a form of godliness, denying the power thereof*, *2 Tim. 3: 5.* Answerably whereunto, I say, that so in like manner a man may have a form of faith, denying the power thereof, and that therefore we must labour to beleeve in power, that is,

to shew forth the power of beleeving by a zealous manner of Living.

2. To vertue *knowledge*, because some have a Zeal, but not according to knowledge. Rom. 10. 2. engrosse therefore what saving knowledge you can, by studying, by reading of Gods book, such writings else, as are able to encrease your store which you have already gotten; that all your actings and doings, strivings and stirrings, may be regulated with wisdom, and carried on with discretion, according to the never-failing rule and Rubrick of the Canonickall and sacred Scriptures.

3. To knowledge add *temperance*, which is the fruit of faith, the daughter of knowledge, the bridle of the soul, whereby the affections thereof are so guided, so governed, so moderated, amidst the many and manifold delights and pleasures which are allowed us. For it doth not quite remove, but only *move* aright all sense of Corporall delight, that it may not Remove us from our dutie which is required of us: now this holy and gracious sobriety we must greedily covet after, to have as much of it as can be gotten by us, being begotten in us by the spirit of God, after it is given to us; to make it out, that we are bound and bent for heaven, which is expected by us: otherwise if you indulge the flesh, give scope to the

\* insatiable desires of pleasures, let loose the reins of concupiscence, set open the sluices of sensuality, do swallow those creatures which never were made nor given for excessse, immoderately overcharging your bodies with excessive eating and drinking, care not what clothes and new-fangled fashions you wear, nor what sports you use, nor how wanton you be, in marriage, or out of marriage, what evidence can you shew forth in this, that you are Christians bound

\* Quia Voluptas transacta non satiat, sed suo Usu magis exercetur vitiorum cupiditas quam finitur, Euseb. Emis. de Epiph. hom. 3.

bound, and † bent for heaven, (hardly deserving † Nemo est  
the name of men) and like Merchants, adding <sup>enim dig-</sup>  
to their store continually so much as will enrich <sup>nus nomi-</sup>  
them abundantly? Be sober therefore in the use of <sup>ne hominis,</sup>  
wine, of women, of meat, of apparell, of recrea- <sup>qui uno die</sup>  
tions, and rise with an appetite still from meat, <sup>velit esse in</sup>  
dainties, drink, dinner, supper, to be assured <sup>Voluptate.</sup>  
that you shall live for ever. <sup>Cicero l. 1.  
de Fin.</sup>

4. To this add *patience*; *patience* is the Mirror  
of Christianity, the Mistriss of tranquillity, the  
excellencie of Spirits made gracious by believing,  
the liverie of Saints, made to differ from others  
by long-suffering; it makes us, it mends us, it  
bridles us; for when this rich, this rare, this  
transcendently † miraculous grace is in us, it <sup>† Ego virtu-</sup>  
makes all these unruly motions, which rise against <sup>tem patien-</sup>  
us, to be subject to us; all adverse, bitter, grat- <sup>tix & Mira-</sup>  
ing, grievous and troublesome things what <sup>culis mayo-</sup>  
soever, are then meerly for Gods sake, with <sup>rem Credo,</sup>  
all submission and æquanimity, tolerated, born, <sup>Greg. in</sup>  
suffered, sustained by us, without hatred or ran- <sup>Dial. l. 1.</sup>  
cor, malice or ill will, harboured in us against any  
of those who either harm us, or hatch mischief  
against us.

This patience we must be eager after, to be  
enriched with it, labouring and striving to bear  
all the Crosses, troubles, trialls of this world  
with as much silence and submission, tranquillity,  
and contentation as possibly we can, for the sake  
of him, who hath called us to sufferings, and will  
crown us, as his Martyrs, if we undergo them  
quietly, with a diademe of glorie.

5. To patience you must add *godliness*; *God-*  
*liness* is a beam of the Father of Spirits, a cha-  
racter of the children of light, a grace which  
sweetens everie other grace, a lustre which  
renders faith it self the more illustrious; and there-  
fore be as godlie as you can be possibly, praying;  
reading,



reading, fasting, meditating both much and often, and keeping the Lords day as precisely, as if that verie day you were to be taken up into Glorie: for it is an embleme of heavens glorie.

6. Nor must *brotherlie kindness* be missed in this catalogue of Christian graces: for so it follows, to *godliness brotherly kindness*, that is, you must be kindly affectioned one toward another, as brethren; for all Christians are brethren in Christ, their elder brother: and therefore, call your fellow-Christians brethren, and sisters, and be kind as brethren. Kindness is a sweet thing, it sweetneth our carriag-es, it graceth our graces, it maketh us amiable, and religion it self the more desirable; and therefore even overcome one another with kindness, and let kindness intermix it self with all your dealings, doings and conversings with men, that they may see your kindness condemning their unkindness, and that your selvs may see Gods kindness, which else you can neither see, nor look to see, if you tear like tigers, and live like dogs, biting one another, being of doggish and devilish dispositions; and if there be no more kindness with you, and among you, then there is with and among meer strangers, more especially, if you be unkind to your husbands, wives, kinred, neighbours, if as churlish as Nabal, as fierce as Esau, as furious as Jehu, and as cruel as Herod, who slew his own Children, when he slew the little Children that were in Bethlechem, which caused the Emperour Agustus to say, he would rather be his swine, than his son.

7. *Charity* is the last, but not the least grace which must grace your condition, and be added to your other vertues, which must compleat your Merchant-like carriage, and conversation: for it is the very bond of perfection, the laws impletion, and the glorie of our profession. O my Beloved, it is not to be *beleeved*, to what an altitude of confidence we may *attain*, if we may but *obtain* such a magnitude of love,

love, as Gods elect do *contain*: see 1. *John*. 3: 15, 16. to it then, my Brethren, to it, and love one another with such a pure, true, and unfained love, as becometh saints; and let the world, let all men, let good men especially see it, how great your love is; let all clamour, all envie, all evil speaking, all bitterness, all strife, all strangeness, all debate, all hard and harsh dealings be far from you, and nothing but bowels, and mercies, and tenderness and compassion, without passion, rule and reign and be heard of among you: if any be in want, do you supplie his wants, if a brother be sick, visit him; if sad, comfort him; if in prison, see him; if fallen, estore him; if become a prey to Sathan, pray for him; if he have wronged you, forgive him, † to be forgiven; thus add love to your other store, and so like Merchants, lay up in store for yourselfs a good foundation, against the time to come, laying hold on eternall life. 1 *Tim*. 6: 19

4<sup>ly</sup>. Go about, as a Merchant doth, who therefore in Hebrew is called *סוחר* from *סח* to go about, because he goeth about from countrie to countrie, and to markets; answerably whereunto I advise you to go about to your fairs and markets too, that is to say,

1. To the assemblies of the Saints: *Hebr*. 10: 25. O Christians, little do you think, what a majesty, what a presence, what a vertue there is in these despised assemblies, or coming together in one place or church, although to some it be but a despicable place; but so it is, because that pearl of great price is there, according to his own saying; *Matth*. 18: 20. where two or three are gathered together in my Name there am I in the midst of them: we should be willing therefore to go to these assemblies, that we may get by our going, as other Merchants do by theirs.

2. Go about, to the works of nature, to view them, and withall to admire them, and so to get by them; Beloved, there is much in that, those that

† Remitten-  
do aliis tibi  
ipsum dedisti.  
Petrus Ra-  
vennas. su-  
per illud,  
Dimitte  
nobis.

4<sup>ly</sup>.

that never saw God in his written volumn have yet discovered him in the book of nature: *Rom. 1: 19. 20.* surely, surely the poor heathens (for them I mean) know better how to joyn those Mysticall letters which are therein, than many of us Christians; I speak it to their shame, who cast a more careless eie on those common hieroglyphicks, and disdain to suck divinity from the flowers of Nature; for shame therefore let us not come short of them, but goe about, like Merchants, to get somewhat by these so much neglected peeces of nature, which can † teach us so much divinity; and for our best advantage, let us read that universall and publick Manuscript that lieth expanded to the view of all, admiring the things which are contained therein, and greatly praising that great God, and Cause of causes, which made them; or, thus let me say to thee, that hearest or readeest these words;

† Non est enim Creatura tam parva & vilis quæ Dei Bonitatem non representet.  
Tho. à Kempis de Imitat. Chr. l. 2. c. 4.

Red. Med.

*Search where thou wilt and let thy reason go  
To ransom truth, even to th' abyſſe below,  
Rally those scattered causes, and that line,  
Which nature twists, be able to untwine.*

And say thus to thy Maker,

Going, as thou goest about, from his to be-admired works, to him that made them so,

*Teach my endeavours so thy works to read,  
That, learning them, in thee I may proceed,  
Give thou my reason that instructive flight,  
Whose wearie wings may on thy hands still light,  
Teach me to soar aloft, yet ever so,  
When neer the sun, to stoop again below,  
Thus shall my humble feathers safely hover,  
And though neer earth, more then the heavens discover:*

And

*And then at last, when homeward I shall drive,  
Rich with the spoils of Nature to my hive,  
Then will I sit, like that Industrious fly,  
Buzzing thy praises, which shall never die,  
Till death abrupts them, and succeeding Glorie  
Bid me go on in a more lasting storie.*

3. Goe about to heaven, even as other Merchants travell into other kingdoms and sometimes farr kingdoms, as China, Mexico, and that great kingdom called † Taprobane, otherwise † Ceilon, or Sumatra, which contains, as Eratostenes reports it, 7000. stadia in length and 5000. in breadth; so do you travell to that far-off kingdom of heaven, there to traffick. Beloved, heaven is the Chiefest Market place, where markets are kept for souls, not only every week, but everie day, and there pious souls are, when they are from home, and from thence they bring their Merchandise home; let us begin therefore this day to go to that place, and to that market, and let us duly and dayly keep it, as thus, let us go to heaven for heaven, to Christ for Christ, to Glorie for Glorie, that we may rejoyce with joy unspeakable and full of Glorie. 1 Pet. 1: 8.

† Cujus longitudo VII. M. Stad. latitudo V. M. Plin. l. 2. c. 7. † As Cluverius in sua Introd. ad Geogt. hath it.

*Heere see what I have written more at large in my Soul-solacing Conferences, the Second, and Third.*

But thou wilt object and say, I have a calling, which must be followed, and much business I have to doe here, and therefore how can I travell to heaven so everie day, and so keep that Market which is there kept, as you would have me, I must needs neglect my calling then.

Obj.

I Answer, A good Christian hath 2. Callings, a generall, and a particular, and the generall must be followed most, for that which is generall

sol.

is

\* πολίτευμα

is before that which is particular, and Paul hath left us an example and direction in his own person for this; for, though he was a tent-maker by his occupation, yet he saith, *our Conversation* or *Negotiation*, as the † original will bear it, is in heaven, answerably whereunto let thy Negotiation be in heaven too, as his was, that is most: or thus, as the wheel of a chariot, which goeth upon the ground all the day long, toucheth the earth but little, and with its least part, and turneth upward still towards heaven with its greater part, so do thou, though thou follow thy worldly business neer all the day long, yet touch the earth with the least part of thy mind, the greater part of it must be in heaven, and for heaven, that is, thou must do all thy worldly business with a heavenly mind, minding heaven in all, and more than all the world.

5. As a Merchant puts off his Merchandise as much as he can, some to one, some to another, so do you put off yours; and

1. Your wordly goods to the poor; for that will make you rich indeed, because so doing you lay up for your selvs treasures in heaven: *Matth. 6: 19.* hitherto many of us have been laying up treasures for our selvs upon earth, which the rust and moth can corrupt, but let us do so no longer, for that will never make us rich indeed, because what corrupts cannot: so that we are loosers all this while, whilst we keep our goods to our selvs, and do not bestow them upon Christs poor, who woud not have you loose what you have, but rather to save it, and therefore hath sent me to tell you so, and to advise you what to do. Beloved, if a friend should come to any of your houses, and see you put and place your precious grains in a low and moist ground-room, where it putrifieth, and perisheth according to the nature of corn which will

will corrupt in moist places, which some may not know, and therefore should give you this counsel, saying, hearken, Brother, you spoil and loose your corne, which you have gotten with so much expence & labour; keeping it in this moist low place, therefore remove it, and place it in a high roome, where you may save it, would you not follow his good counsel? well, I for my part, who profess my self to be a verie friend to your souls, observing how you do keep in, and here bestow your goods where they will perish with you, am now come to tell you of it, and to advise you to lay them up on high, bestowing them upon the poor, that you may save them, and get by them; and will you not follow this my good advice? O follow it, what ever you do, if you mean to do your selfs good with your goods: it may be you thinke that your praying, beleeving, fasting, singing and reading of chapters, will make you rich, though you give but little or nothing to the poor: but no such matter; as obedience, so Almsgiving is better than sacrifice; for what saith the Apostle? *And now abideth faith, hope, charity, but the greatest of these is charity.* 1. Cor. 13: 13. this putteth me in mind of a saying of an Ancient Doctor, who himselfe \* Basil. hom. in Div. Avaros. mihi p. 155. fold his land to relieve the poor, \* I have seen many, who would pray, and fast, but would not give a penny to a poor bodie, what good will all such other vertues do to such, will they gain heaven thereby? Be wiser therefore, O ye rich men, hereafter, and lay up for your selfs a good foundation on high, against the time to come, by giving of alms, that you may lay hold on eternall life; this I am bid to tell you: 1. Tim. 6: 19. we read of *Dorcias*, that she made coats for the poor: *Act. 9: 39.* And I have read of one † Bernard Gilpin, that, when he saw naked people, † Clerk in his life. p. 760. he would pull off some of his clothes & give them



to them. If you be not willing to do as either of them, yet give them but your cast clothes, for such are not yours, but theirs; they † belong to them.

† Nudi est vestis quam in arcâ custodis, discalceati calceus, qui apud terrarum celsit. Basil. hom. in dilect. p. 253.

† Prov. 10: 21.

† Videatur Augustinus in Enchyr. ad Laurent. c. 72.

2. The goods of your minds give to all that need them, I mean, good counsell, good instructions, seasonable rebuke, comfortable directions, and the like; for by such spirituall alms you feed their souls, and that enricheth yours: see *Dan.* 12: 3. *1am.* 5: 14, 20. O my Brethren, think on this; and if some of you, like *Peter*, have neither Gold nor Silver to give, yet say not, that you have nothing to give, for have ye not grace and gifts, and knowledge and abilities to † feed your brethrens souls, by your admonitions, communications, consolations, dehortations, and exhortations? if you have, you have † great alms to give indeed, and such as will make you great indeed, and therefore give what you have. For that is many a saints song, which is now in heaven, *that which I gave I have*: And, O my Brethren, how great would also hereafter be your *gains*, if about such spirituall alms you would take a little more *pains*! well, I hope you will, and therefore I will say no more to you about it now, but

6. I advise you, that, as Merchants will put off such wares especially, whereby they can get nothing, but certainly loose, if they keep them longer; so do you, put off your sins especially, because you may be sure to get nothing by them, but rather must be great losers by the keeping of them, for what saith the Apostle? *the wages of sin is death*: *Rom.* 6: 23. off then with your pride, for it will do you no good, if you keep it; and off with your lusts and self-defiling, and off with chambering and wantonness, and off with your passions, and off with your boasting, bragging, and vain glorie; and off with your covetousness, and off with your filthy communications, and off with your

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your excessive eating and drinking, and with all malice, according to that memorable passage; *Col. 3: 5.* sin will dwell and be † in us whilest we live, † *Rom. 7: 17*; but we must not live in it, lest we die, and therefore as those two holy Martyrs, Filiolus, and Julian de Ville, when they were to die; and to be burnt in France, said, though their tongues were cut off at the stake, *we bid sin, the world and the devill farewell for ever*: so say you all, that have tongues to speak, *we bid sin, the devill, and the world farewell forever*: but hereof more hereafter.

7ly. As Merchants will sell somewhat if they can, every day, so do you sell and put off one sin or other dayly, and begin this day; there are 365. days in the year, and if you could but put off one sin everie day in the year, and so consequently, so many as there are days in the year, O how rich would you be in a short time! for the more Merchants do sell, the richer they grow still; so you, the more sins you sell, the richer you will grow still: for as sin goes off, so grace cometh on; when pride is gone, humbleness cometh in its room, when lust is departed, chastity cometh in its place, when covetousness is gone, charity cometh in its stead, and these graces are the riches of our souls; souls are never therefore so well stored and filled, as when this doctrine is well followed; follow me therefore, Fellow-Christians, in this matter, and you will be rich for ever: for by these daly venditions you will come to unutterable promotions.

But take this Caveat by the way: You must not think that if you leave one sin in a day, you may let others alone, no no; you must leave all *in præparatione & proposito animi*, as *Austin* speaks, that is, in the preparation and purpose of your minds; and as you are inticed to any in particular, so you must put off that in particular, and so one sin after another: and I pray God to help you in it.

A Caveat.

8ly. As Merchants keep their books of account, and account often, so do you;

This direction hath 2. branches.

*The first is, you must keep your books of Account.*

*The 2. Account often.*

*First*, you must keep your books of Accounts, even as God keeps his books of remembrance, and writeth our good deeds and words, and sins therein: *Mal. 3: 16. Jer. 17: 1.* so do you. I lay no more upon you then I desire to do † my self; and therefore, I beseech you, let me prevail with you in this thing; and be you perswaded from henceforth to have in readines such books, and to pen down dayly your dayly sins which are your debts. *Matth. 6: 12.*

† And so did  
that godly  
Man Mr.  
Crompton  
Minister of  
the Gospel,  
deceased.

2. Account often.

*Q.* How often? I answer, every evening, before you sleep, *Commune with your own hearts in your Chambers, and be still: Psal. 4: 4.* And thus make your accounts.

Look over your books wherein your debts are written, and see what your debts be, and whether they be any thing lessened, yea, or no.

And because such books may be somewhat imperfect, and some of you may want skill to manage this important affair as they ought, you may, if you please, make use of this Table, or directorie, therewith looking into and examining the books of your consciences also; spoken of *Revel. 20: 12.*

## The EXAMINATION-TABLE: Or EXAMEN CONSCIENTIÆ.

*For self Examination, Containing Twelve Inquiries.*

1. What evils have I thought, done and spoken this day : & what good have I done, & received?
2. More particularly : have I not abused mine eyes by wanton looks , my tongue with vain, unprofitable , foolish , or unclean and filthy talking , and jesting , and by causing my angrie voice to be heard on high , or by lying, backbiting , slandering , swearing , calling of Names , or speaking evill of others , and have I not polluted my hands with uncleanness, or by taking usury, or by stealing, or some fraudulent dealing, or by smiting there-with wickedly , and have I not been exceeding angrie, proud, lustfull, wordly, covetous, taking too much care and labour for and about the world ? is not my whole Nature vitiated, corrupted, disordered by sin originall, so that my heart is even desperately wicked ?
3. Have I not mispent much precious time about and in idle and needlesse visits, playing, carding , or dicing , or too much sleeping, and when I rode , or did go abroad, by little or never minding God and his word and heaven in all my journey and going to and fro? and did I not exceed in eating, drinking and companie-keeping?
4. Have I not been shamefully brief , cold, dead, formall, customary, and exceedingly carried away with wandring thoughts in all my duties, and especially in prayer? do I not make a shew of godliness , denying the power thereof?
5. Have I prayed so often as I should, at least in the morning & evening solemnly, wrestling with God,

and darting forth many eiaculatory prayers upon all occasions , besides joint prayers with my family ? and was I thankfull in prayer for the mercies of this day , nay, took I any notice of them ?

6. Did I read Gods holy word , at least evening and morning-time ?
7. What time did I spend this day in meditating on my latter end , Judgement , Heaven and Hell , any or none ?
8. What mercie did I show this day to any , for Jonathans , I mean , Christ sake ? did I succour any by any corporall alms ? or did I not cruelly shut up the bowels of compassion against some ? did I visit any that needed it , according to my dutie ?
9. And what have I been in company ? did I reprove , Instruct , admonish , had I any good communications with any of heaven and heavenly things , and what have I been in my house , place , and calling , and towards my relations , wife , husband , children , servants , neighbours , in order to the saving of their precious souls , as more worth than all the world ?
10. And if the day did afford matter of sorrow , did I fret , or did I lie in dust before the Lord my God ?
11. Have I wrestled against Satan , and stroven against sin to overcome it , and his temptations , and that with success ? have I left any sin , prevailed against any temptation , or have I not been shamefully rather foiled and defeated by this and that temptation ?
12. Was I carefull to live by faith , and to be found in Christ , not having mine own righteousness , but the righteousness of God in Christ this day ? *Phil. 3: 9.*

*I add, First*, That this same directory may serve also for private Confession to be made upon this examination, as we shall be found guilty.

*2ly. I add*, Not onely the Philosophers have used the Examination of Conscience, as *Pythagoras*, *Seneca*, *Plutarch*: but poor *Barbarous Indians*, by the relation of *Apulejus*, took an account everie evening of the good and evill they had done each day: and therefore for shame, Oh for shame, let not Christians, professing godliness, come short of these poor Heathens in this matter of Examination.

*3ly. I add*, One † *Delrio*, a Noted Interpreter of † *Serm. de*  
the Scripture, and after him, the † *Auth* or of the *Holy Confe.*  
*Court*, relate both, the Vision of a Wiseman, who on a day sought for the Court, or House of Conscience; and it seemed to him, he beheld a citie built with goodly Architecture, beautified with 5. gates, which had as many narrow paths, ending in one large way: Upon this way stood a Register, who took the Names of all passengers to record them: Beyond that, he saw two Tribunes attended with a great concourse of Common People, who governed the inferiour parts of the Citie. Above was beheld a Citadell, wherein a great Princess commanded, who had a Scepter in her hand and crown on her head: by her side was a Lady verie ancient and venerable, who in one hand held a torch, wherewith she lighted this Princess, and in the other, a goad, wherewith she pricked her, if she governed not according to her discretion. The Wiseman amazed, asked in his heart, what all this meant; and he heard a voice within, which said unto him. Behold, Thy self, ere thou art aware, art arrived at the House (or Court) of Conscience, which thou soughtest for. The 5. gates, which thou sawest,



are the 5. senses. The way wherein they all meet is common sense. All the people which thou sawest enter in by heaps, are the objects of the Creatures of the world, which first touch our senses, before they pass into the soul. The Register is Imagination, that keepeth record of all things. The two Tribunes are the 2. appetites: The one called the appetite of concupiscence; The other the appetite of anger, extreemly striving to oppose all obstacles which oppose its good, reall, or pretended. This Masse of people are the passions, which make ill work in the inferiour parts of the Citie. The Princess in the Citadell with a Crown and Scepter is Reason. The ancient Lady by her side is Conscience. She hath a torch to shew the good way, and the goad to prick those that wander: all which I apply thus: Answerably hereunto, I say to the Courteous Reader, who shall read this Table, and happily never was yet at this Court of Conscience here described, and at this Examination here *prescribed*; and so, just so art thou ere thou wast aware, arrived at the House or Court of Conscience; and therefore being thus entred into it, Examine thy self, according to this Examination-Table, and according to the Order of the Court of Conscience here described, lying low *in thy verie shame*, as *Jeremiah 2: 26.* before the Lord; and yet, sitting withall like a Judge upon thyself, according to *1. Cor. 11: 31.* for this sitting and self-judging, and self-examining this court permitteth, and no other besides it. And that thou mayest do it effectually and successfully, is the most hearty prayer of thy most affectionate friend, who hath penned these lines for thee, and who, when they dropped from his pen, besought God in thy behalf, that the same may be written by himself in thy verie heart, *as with a pen of a diamond,*

a diamond; *Jer. 17: 1.* and that as Justice sits in the foresaid Court of Conscience, and even of thy Conscience, inscribing all thy sins, so mercie may sit by her, blotting out all that Justice hath therein written, putting the point of its pen upon thy tender heart, it being become truly penitent by its self-Judging and self-Examining, and Gods blessing and mighty working, going with it. So, even so be it.

9ly. As Merchants give their minds to their Merchandise day and night, so do you yours. *Jos. 1: 8.* see for this, My Treatise called, *Christ and his Saints spending their time together day and night,* and practise it.

10ly. As Merchants will take up their resolutions, and project, commonly mornings, (Some in the evenings) what they will do, and which way they will go all the day after to get gain and to advance their trade, as you may see *Sam. 4: 13.* *to day or to morrow we'l go into such a citie, and continue there a year, and buy, and sell, and get gain:* so do ye, Resolve everie day, mornings especially (I for my part take the morning, and hold it fittest) what to do, as thus, I am resolved what to do, *Luc. 16: 4.* And so look upon this other Table here set down, and make use of it; and for that end, having written it out, set it upon your chamber-doors also, according to *Deut. 6: 9.* *And thou shalt write them upon thy gates.*

(And here crie out with *Paul; Lord, what wilt thou have me to do, Act. 9: 6.* do but tell me, and I am, through grace, resolved, and ready to do it, and ready to part with any thing for thy sake, who art my God, and my Redeemer, and my my most dear, most precious, and onely pearl.)

# THE RESOLUTION-TABLE:

Exhibited by

CHRISTOPHER IELINGER:

*Containing Twelve Gracious Resolutions , for  
walking in Newness of life , Everie  
Morning to be taken up.*

1. I will arise now , and , by the grace of God , seek him whom my soul loveth , in my closet , by private prayer , and even wrestle with him , as *Jacob* did , *Gen.* 32: 24. and not leave him till I have an answer of him : and after that , I will joyn with my familie in the same dutie.
2. I will read the holy scriptures likewise , at least two Chapters a day , one in the morning , out of the Old Testament , and another out of the New , to my familie , and apart : and I will mark the chief contents thereof , and turn them into prayer , to help me in praying.
3. And I will delight my self this day and everie day in my dearest Lord , as I am required *Psal.* 37: 4. and as his Father delighted himself in him from all eternity , *Prov.* 8: 30. walking with him in my chamber , or elsewhere , arm in arm , as a bride with her best beloved , and talking with him , and looking upon him by faith , *Esa.* 45: 22. *Hebr.* 12: 2. and giving my loves unto him , *Cant.* 7: 12. even my love-desires , love-embraces , love-kisses , *Psal.* 2: 12. *Psal.* 73: 25. and craving his loves of him *Cant.* 7: 12.

Thus

Thus by the grace of God, I will live the life of love with my dear Love the Lord Jesus Christ.

4. And because I do dayly break wedlock with him, by breaking his commandments, I will dayly return again unto him, he inviting me graciously thereunto, and saying, *Thou hast played the harlot with many lovers, yet return again unto me*; Jer. 3: 1. and I will even anew espouse my self unto him, in faith, in righteousness, and in truth, desiring him to return again unto me, and to espouse himself to me so too, according to his most kind promise, Hos. 2: 19.
5. And I will not so neglect, as I have done, Meditating, but by the assistance of my God, Meditate this day and everie day on the four last Things, Death, Judgement, Heaven, Hell; and will have my conversation in heaven day and night, according to Jos. 1: 8. Phil. 3: 20. and when I awake in the morning, *I intend to be still with God both then and all the day long*, according to Psal. 139: 18. *when I awake, I am still with thee.*
6. And whereas my talk heretofore hath been but idle, vain, foolish, or impertinent, I will hereafter, by the power of God, bridle my tongue Psal. 39: 1. and speak, as my Saviour, of heaven, and the things that appertain to the kingdom of God, Act. 1: 3. and that, at my table especially. Deut. 6: 7.
7. And by the same power I will keep my self from everie evil way, like the same holy David, Psal. 119: 104. and like that parabolical Merchant, sell all for the pearl, for Christs sake, Matth. 13: 45, 46. for it shall  
never

never be said that Christ and I parted for an od groat, I mean, one sin or other, allowing my self in one od ill-favored iniquitie, or other.

8. And I will make diligent inquiries, whether there be any in the place or elsewhere about me, whom I may remember, relieve, and shew kindness to for *Jonathans*, I should say, for Christs sake, like *David*, 2. *Sam.* 9: 1. sith God hath given me an estate to do good with: so say (if thou hast this worlds goods,) I am resolved to cast my bread upon the waters, and to provide my self bags which wax not old, a treasure in the heavens, which faileth not, where no thief approacheth, neither moth corrupteth: *Luc.* 12: 33.
9. The Lords day I will observe, when it cometh, by Gods help, so strictly and so holily, as if I were in heaven with Christ that day: and there shall not come any worldly talk from me, nor will I do any evil or worldly work, nor have any earthly thoughts, but I will spend it wholly to and with the Lord, whose day it is, in holy exercises, as reading, singing, praying, hearing, instructing my familie, and such like; being with blessed *John* wholly in the spirit, *Rev.* 1: 10. and, when I may conveniently, I will on the same day receive my blessed Saviour in the holy Sacrament of his blessed Supper, labouring to be duly prepared for it, that I may not receive it unworthily to mine own eternall condemnation. *1. Cor.* 11: 29.
10. Fasting humiliation-days I & will keep also, by the same divine power, to the Lord my God, at least once a moneth: and before the Sacrament of the Lords blessed Supper, and when there is great need, like pious Queen *Esther*, which

which so resolved likewise, saying, *I and my maidens will fast also*, *Esther* 4: 16. and at other times also, yea, always I will strive to be as sober, humble and lowly, as God shall enable me.

11. I will moreover Examine my self everie evening before I go to my bed, besides praying, reading, singing, (which at that time must be done also) with my familie and apart, what evils have I thought, done, and spoken, and what good I have done, that I may bless God for the one, and ask him forgiveness for the other, upon my humble confessions, and deprecations made to his heavenly most Sacred Majesty, *Lament.* 3: 40. *Hos.* 14: 1. *Jer.* 3: 13.
12. And I will not rest here neither, but, by the help of God, I will labour to be as chaste, just, meek, patient under the crosse, as possibly I may be; and any other New work that I have not yet done, and God shall command me to do in his Word, and by his Ministers, besides the forementioned, I will labour to do, vigorously, constantly, and to his onely praise and glorie, and in faith, and out of my unfeigned love which I bear unto him: and when all is done, I will, by the grace of God, not trust to any of my doings, they being all defiled, and imperfect by reason of sin: *Esa.* 64: 6. but onely and wholly to my dear and onely Saviour, and to his blessed merits, for life and salvation: *for there is no Salvation in any other*, *Act.* 4: 12. and in his name shall the Gentiles trust, saith the Lord. *Matth.* 12: 21.

I add, But O let these good and gracious Resolutions be endeavours also! and, as a Merchant, when he is Resolved to go to such a citie,



a citie, there to trade, *1am. 4: 13.* goeth and doth so; so do you, being so resolved, to live so, to trade so, to walk so; go and do so, through Christ strengthening you: *Phil. 4: 13.* and my most humble prayer to God for you is and shall be, that he will be your good speed, strengthen, settle, and stablish you, that you may hold out to the end. *1. Petr. 5: 10.* Amen so be it.

יכתבם על מזוזת ביתך ובשעריך:

*Deut. 6: 9.* And Thou shalt write (these words) upon the posts of thine house, and on thy gates.

## THOMAS a KEMPIS

De Imit. Christi l. 1. c. 19.

*Omni die renovare debemus propositum Nostrum, atque dicere, Adjuva me, Domine Deus, in bono proposito, & Sancto servitio tuo: & da mihi nunc hodie perfectè incipere, quia nihil est, quod haftenis feci. Et paulo post, Justorum propositum in gratia Dei potius quàm in propria sapientia pendet, in quo & semper confidunt, quicquid arripiunt.*

In English thus :

Dayly should we renew our Purposes, and say, Help me, my God, in this my good Purpose, and in thy holy service, and grant that I may now this day begin perfectly; for that which I have done hitherto is worth nothing. And a little after, The purpose of Just men depends upon Gods Grace, on whom they always rely for whatsoever they take in hand.

I supperadd, But rest not here: but Read over my whole Spirituall Merchant: In which this is included.

11.y. As Merchants renew their wares, if they be almost spent, so do you, when your Merchandise, I mean your gifts and graces begin to abate, go to renew them and to have your wants supplied; for sometime a Christian is brought so low, as that he seeth but little faith left, little love, little patience, little charity, so as, that the same may be said of him, that was said of that little Sister, *we have a little sister, and she hath no breasts*, that is, but little breasts, even so little, that scarce any are to be seen, *Cant. 8:8.* which causeth such complaints as these, in some of Gods dear-ones, O I have no faith, no patience, no grace at all; in such a case you must away to heavens-market for a new supply, and for more faith, more love, more patience, saying, as the Apostles once, *Lord, Increase our faith, Luk. 17: 5.* and, *Lord, increase our love*, and, *Lord, increase our patience*, and, *Lord, renew our strength*, for it is almost spent; or thus say to the Lord, Lord thou hast said, *he giveth power to the faint, and to them that have no might he increaseth strength: even the youths shall faint, and be wearie, and the young men shall utterly fall: but they that wait upon the Lord, shall renew their strength; they shall mount up with their wings as eagles, they shall run and not be wearie, and they shall walk, and not faint. Esa. 40: 29, 30, 31.* Now, Lord, I am weak and faint, and my faith and other graces begin to fail me, and I have but little strength, and little love, and little patience left me; whereas I was wont to run to do thy will, and like an eagle to flie up by my meditations towards heaven, yea, into heaven; but now I am brought so low, as that I can hardly look up, and scarce go; therefore, Lord, strengthen me, that am faint; Lord, give power to me that have no might; Lord, renew both my strength and my faith this day; Lord, make

make me like an eagle, young again, make me like a young eagle, to flie up towards my Saviour Jesus Christ, that sun of Righteousness; make me run the race set before me with renewed strength, and with a renewed faith, without being faint or weak, I humbly and heartily pray thee.

12.ly.

\* Promittendo se fecit debitorem. Augustinus. So Reynolds also calls them in his sin. of sin. p. 338.

1.

12ly, As Merchants, if any do owe them more then is yet payed, mind them of it, showing them their books, so do you mind the great God of what is coming to your, or, to speak more plain, of his promises, which are \**debts*, and desire him that you may have what is not yet payd or fulfilled, or made good to you of the promises, which he hath made to you, as for example,

1. If you be much pestered yet with hardness of heart, mind him of that sweet promise, Ezek. 36: 26. (shew him his own book) and say, Lord, thou hast said, *And I will take away the stonie heart out of your flesh, and I will give you an heart of flesh; And I have an exceeding stonie heart yet within me, O take it from me, and give me an heart of flesh, for so much is yet coming to me, I humbly beseech thee.*

2.

2. If thou be forsaken of God, then mind him again of what is coming, and of his promise, shew him the book again, and the place, where his precious promise lieth; and say, Lord thou hast said, Isa. 54: 6, 7. *For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God; for a small moment have I forsaken thee, but with great mercie will I gather thee. And Micah. 7: 19. He will turn again. And I am like such a woman forsaken of her husband, and wilt thou not pay me, what is coming to me? O remember thy promise, and pay me, for a promise is a debt, and a debt must be payd; therefore, Lord, have compassion on me, and return again unto me.*

3. If thou canst not grow and go on in grace and in the way of Gods commandments, canst not reach to some certain performances which are required of thee, canst not pray as thou wouldest, nor fast, nor rise mornings early, nor meditate, as thou wouldest, till thou be moved, as *David*, *Psal.* 45: 1. where the Originall, *For my heart is enditing*, by some, is rendred, *my heart is moved*, canst not mourn in prayer, &c. then mind God of his promise in *Ezek.* 36: 27. *Isa.* 44: 3, 4. *Zach.* 12: 10, 11, 12. *Hos.* 14: 1. (shewing him the book again, and the severall places, chapters, & verses,) and say, Lord, thou hast said, *that thou wilt cause me to walk in thy commandments, and that I shall do them*, and therefore cause me to do things which as yet I cannot do; cause me to pray, to fast, to meditate, as I would, and should, I humbly pray thee; for so much is yet coming to me: again, thou Lord hast said, *he shall grow as the lilie, and I will pour out water upon him that is thirstie*, meaning thy holy Spirit, *and they shall spring up as among grass, as willows by the water-courses*: O make these promises good to me, for I am thirsty, my soul being athirst after the fulfilling of these honey-sweet promises, and after such a growth: pour out therefore thy Spirit upon me, and make me to grow more, even as the grass groweth, and as the willows grow by the water-courses, and as the lilies grow: again, thou hast said, *they shall mourn*, O cause me to mourn, especially in dutie, I heartily pray thee.

4. If thou beest troubled yet with a verie strong corruption, and canst not master it, then mind him of his promise, in that  
 C case

case Provided, *Mich. 7: 19.* (shewing him the book again) and say, Lord, thou hast said moreover, that *thou wilt subdue our iniquities*; O subdue this my corruption, O this pride of mine, this lust, this passion, for I cannot master it, it is too hard for me, but not for thee; thou canst subdue it, O my God; subdue it therefore, for so much is coming to me; because thou hast promised it to me, and that promise is a debt, which therefore is owing to me. O pay me, O satisfie me, O subjugate, and put down this mighty and great iniquity in me, I humbly obsecrate and beseech thee.

13 y.

4. Things  
hypocrites  
and formalists  
cannot  
attain to,  
1. Thing.

13ly. As Merchants are for such commodities mostly which are not common and ordinarie, but rare, and which others have not, because by such they get most; so be you for such Christian endowments, and for such things as are not common, but such as are speciall wares, and which others, I mean, hypocrites and formalists have not, nor can attain to, as namely, these, 1. *poverty of spirit. Math. 5.* No unregenerate man, saith *Shepherd*, in his *Sincere Convert*, ever can be *poor in spirit*; take the best and most glorious hypocrite; who hath the strongest perswasions that he shall be saved, and ask him why he hopes to go to heaven, and he will answer, I pray, read, hear, love good men, am not as these and these, as *Luk. 18: 11.* tell him again, that an hypocrite may do all this, and he will reply, true indeed, but he doth not what he doth with a true heart: Mark, how he stands upon a good heart, and therefore feels no want, as the sincere Christian doth, who still complains of a naughty heart. See *Isa. 66: 2.* Labour therefore to be poor in Spirit, that is, still to see and to feel thy wants, and to live upon Christ, like poor people, who go from home still, and live by other peoples charity, which hypo-

hypocrites cannot do. For they are too proud so to go out of themselves, & away from their doings, wherein they trust, to live upon and by another. *Luk. 18: 9.*

2. *Universall obedience and reformation*, so much required, *Ezek. 18: 31. Matth. 28: 20.* this also no hypocrite can come to. *Herod* did, and reformed many things, but he could not part with his *Herodias*, *Mark. 6: 20.* and what saith *Zophar* in *Job 20: 12.* *though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still, Note, still, within his mouth;* the reason is, because no hypocrite hath God for his portion to content him, and therefore he seeketh for content in this and that creature, this and that sin; and so, as everie swine hath its swill, so everie unregenerate person hath his beloved sin; hence ask these men whether they have no beloved sin, yes, say they, who can live without sin? and so they give way to sin, and so live in sin, being overcome by sin, and are the bondslaves of sin; for of whom a man is overcome, of the same he is brought in bondage: 2. *Pet. 2: 19.* whereas regenerate men can say, as *David*, *Psal. 119: 101, 104.* *I have refrained my feet from everie evill way, and I hate everie false way.*

2. Thing.

3. *Speciall and saving grace*; which is a \* rare Jewel, a glorious sun, a hidden, unknown thing to all, save such as have it, *Rev. 2: 17.* a strange admirable mighty work of God upon the soul, which no created power can produce, as farr differing in the least measure of it from the highest degree of common grace, which is but idol-grace, as a Devil is from an Angel; for it is Christ living, breathing, reigning, fighting, conquering in the soul. See *Gal. 2: 20.* it never aims at a pitch, but aspireth onely to perfection. *Phil. 3: 12, 13.* O be

3. Thing.

\* Saith a famous Author.



for this rare, rich Pearl, dear Christians, and down with that idol-grace, that idol-honesty, which some are so pleased, and contented with; for it will do no man good, but a great deal of hurt, because it will cause men to rest in it, and thereby to ruin their Souls for ever.

4. Thing. 4. *Constancie*, unto which Salvation is expressly promised by Christ himself, to be had and enjoyed for ever, *Math. 34: 13.* and which hypocrits also and unregenerate men cannot possibly arrive to: for what saith the word of God, *Job. 27: 10. will he delight himself in the Almighty, will he always call upon God?* here then cry out, and say, Lord, give us therefore these 4. speciall things, let us have poverty of Spirit, give us speciall and saving Grace, give us Constancie, and grant that we may universally obey thee, and reform whatsoever is amiss in any of us, that so we may differ from all unregenerate men and hypocrits, we humbly pray thee.

14. ly. 14. ly. As Merchants in all their dealings, buyings, and sellings, have still respect unto their gain; so do you in all your doings and actings, spirituall buyings and sellings, have respect and an eye still to Jesus, who must be our gain, *Phil. 3: 8.* that is, see that ye get him with, and above all your gettings, according to *Prov. 4: 7. Wisdom*, whereby we may inclusively understand Christ also, *is the principall thing, therefore get Wisdom:* And see also whether you have gotten him, in and by those things which you have done, and means which you have used, saying still, as the Merchant saith, when he hath dealt here and there, in this and that thing, have I gotten any thing by all this? here I stirr and strive to live in the world, but what and where is my gain? so say, here I labour and strive, fast and pray, mourn, meditate, hear Sermons, but where is my gain? have I

won Christ ? according to that famous Scripture , *Hebr. 12: 1, 2. Let us run with patience the race set before us , looking unto Jesus.*

Beloved I will give you 2. Persuatives to this. 2. Persuatives.

1. The Devil himself hath nothing then to say to you , for any thing done amiss by you , but will say , there is no meddling with them , they have gotten Christ. See *Rom. 8: 33, 34. Rev. 12: 11.* 1. Persuasive.

2. And besides , Nothing but that will or can satisfie your Soul : A formall Professor and a Hypocrite may and will live by duties , but a truly-beleeving Christian-Merchant cannot , because without Christ they are but as emptie husks , nay , as dung , *Phil. 3: 8.* Now whether a man can live by dung or husks , do you judge ; a hogg may , but not he ; and so may a Hypocrite and formall Professor , which is but like a hogg for his filthiness wherein he yet walloweth , and from which he is not yet cleansed , I mean , one filthy sin or other : *Prov. 30: 12. & 2. Tim. 3: 2, 3, 4, 5.* But a man indeed , I mean a Christian indeed , called a true Israelite indeed , *John. 1: 47.* cannot so live ; I must have Christ , the Bread of life , saith he : ( see *John 6: 21.* ) I cannot live by husks , that is , by duties , though needfull too , without Christ ; and therefore , I say , you must all , and above all the directions above-prescribed and used , be for Christ , resting upon , and trusting in him to be accepted : but hereof more in the ensuing discourse , which , upon the matter , will be all of that precious Pearl , Christ : and which I humbly pray God to bless to you , to me , and to all that shall read it. Amen , so be it. 2. Persuasive.

## THE SECOND PART OF THIS TREATISE.

2. Obser-  
vation.

A Second Observation followeth :

The things of heaven, among which Christ is the principall, and which are like goodly pearls, must and will be duly sought after by a Christian instructed, and bound for heaven.

For the Illustration of this point I shall propose, and resolve these following problemes, as,

3. Quæries.

1. *What those things of heaven, which are like precious pearls, are.*

2. *When a Christian must seek Christ and them.*

3. *Why Christ and such things will, and must be sought after.*

1. Q. An-  
swered.

To the first I answer, they are the righteousness thereof; *Matth. 6: 33.* and holiness, and pure Religion, which things are as fair as any pearls, *Psal. 110: 3.* and faith is called precious too, as pearls are, *1. Pet. 1: 7.* and *2. Pet. 1: 1.* and meekness, quietness, and such like Christian vertues are said to be precious also as pearls are, and that with God, *1. Pet. 3: 4.* and those things which eye hath not seen, nor ear heard, nor entred into the heart of man: *1. Cor. 2: 9.*

2. Q. An-  
swered.

To the 2. Q. when a Christian must seek them; I Answer, in their proper season, as other pearls, in theirs; as namely, when such things, and Christ especially, lie open before us, as sometimes the Oyster doth, wherein the precious pearl doth lie, being profered to us, when his Ministers and Messengers tell us, that the waters of strife are abated, and that the wrath of God, which was kindled against us, is appeased, when love smiles, and mercie sings, because the time of singing is come, and the days of mourning are gone, when the voice of the turtle is heard with our ears, and the

the flowers of grace appear in our eyes, when that gentle heat, which brooding on the waters in the six days of the creation hatched the world, beginneth to scintillate, and to sparkle in thy breast, and to irradiate the region of thy mind, and thou dost feel the gentle ventilation of this blessed Spirit, then it is a proper season for thee to seek after such things, as wherein thou mayest be sure to find them. *Esa. 55: 6, 7.*

To the 3. Q. I Answer: 1. They must be sought after, because else they cannot be found: for *seek* <sup>3. Q. Answered.</sup> *and you shall find*; saith Christ *Luk. 11: 9.*

2. That they will be sought of a Christian instructed and bound for heaven, because Christ and such things are so desirable: see *Psal. 19: 10. Psal. 73: 25.*

I shall now advance to the Application of this Observation. And 1. This point will afford us Matter of Information, as namely, that therefore it is but a vain thing for such a Christian to think upon an idle life, no, no, he must not cast to be like to the fowls of heaven, which do not sow, nor reap, nor gather into barns, nor like to the lillies, which neither toil nor spin; *Matth. 6: 26, 28.* but like a husbandman rather, who, by digging in the earth, and working hard in the sweat of his brows gets his bread, and like a sea-faring man, who in his Navigation cutting and sweeping the seas, and taking great pains, especially in fowl weather, gets his living, by sailing; and like a Merchant-Adventurer, who compasseth sea and land, to get land, and money, and wealth, as long as he hath his health, for so he must toil and dig, and tug, and sail and sell and compass sea and land for land, land for ever, gains for ever, a living for ever in heaven to be had without fail, without shadow of change. *Matth. 11: 12.*

1. Use of Information.

2. It affords us matter of Addubitation: what

2. Use of Addubitation.

shall

shall I think then of those , who neglecting the things of Heaven , and Christ especially , and precipitating themselvs into an abyss of cares , seek so after great things for themselvs upon Earth , but not after those great things , which my Doctrin speaks of , and which would , if they were sought , make them great in Heaven , who pant after the dust of the *Earth* , upon the head of the poor , not considering , that themselves are but *Earth* , who , to grow rich , rise so early , and go to bed so late , not fearing , that at last to seek after Heaven 't will be too late : and who seek after rest here , and rest in duties , and will not seek after the things of Heaven and Christ , to rest in him , shall I judge them to be Christians bound for Heaven , and like the Merchant in my Text ? no , I cannot , but rather , that they are like the heathens ; *for after all these things* , spoken of above , *do the gentiles seek* , *Matth. 6: 32.* nay , like Satan himself , who also seeketh rest here , though he can find none , *Matth. 12: 43.* and like those ancient Hypocrites spoken of in *Esaiah* , that they also sought for rest in the duties which they performed , though they could not find it ; as by the same Prophet we are informed. *Isa. 58: 2.*

\* Domine ,  
Multi vo-  
lunt inveni-  
re , & non  
quarere ,  
consequi ,  
& non se-  
qui ,  
Bern: in  
Sermon.

3. Matter  
of Proba-  
tion. By  
signs.

3. It yeeldeth us *Matter of Probation* : for though I make a doubt what to think of such , yet do most such make no doubt of themselvs , but think themselvs to be in as good a case as any ; and besides , the best of us had need to prove our selvs , for had not the *Corinthians* need ? *2. Cor. 13: 5.* and if they , much more we , let us therefore trie ourselvs , my Brethren , and see , whether we seek after the things of Heaven , and especially after Christ , if we would know whether we be Christians bent for Hea-

ven,

ven, yea or no, for thereby we may know it.

2. You will say, how shall we know it by that? I answer,

1. He that seeketh after the things of Heaven, among which Christ is the principall, minds such things more then any other things, and Christ especially: *Phil. 3: 20, 21. For our Conversation is in Heaven*, which that it respects the mind especially, is evident from its contrarie, *verse. 19. who mind earthly things*, and from whence we look for the Saviour the Lord *Iesus Christ*, which sheweth, that therefore Christ especially was in the eye of his mind; for, for him I look from Heaven, saith the same Apostle, so that the mind of such a one will be going still, after the things above, and after Christ most; like gun-powder, which, though it be under ground, yet when fire cometh to it, will up towards Heaven; so he, though sometimes by reason of \* business, or a strong temptation, he be kept down, and as it were under ground, yet when the word and the spirit, which both are like fire, *Ier. 23: 29. Esa. 4: 4.* come to it, it will up towards the things of Heaven, and especially towards Christ, who is now in Heaven: *Col. 3: 1.* or thus, a compass-needle, well toucht with the adamant, will be always turning northward, and though with shaking it may for a time be pulled backward, yet it returns again, after a litle standing setledly, to the old point, and as soon as it can be suffered to follow its own inclinations, it trembleth and hangs northward; so whatsoever change of things befalls a Christian bound for Heaven, yet is he bent

1. Sign of a man who duly seeketh after the things of Heaven.

\* Licet te publicæ rei necessitas à veris & iustis operibus avertat, tamen fieri non potest, quin subinde in cœlum respiciat mens sibi conscia recti.  
Lactant. de Opif. Dei. c. 1.



in his desires to God-ward, and if the vehemencie of temptations, through fear or hope, do shake him off a little, yet he quickly turns heaven-ward again, and is never well, till he is returned to his heavenly-mindedness, and to Christ especially.

2. Sign.

2. If thou seek after the things of heaven and Christ especially, then thy affections (especially love and joy) will be going after heavenly things, and Christ most of all, according to *Col. 3: 2.* and *Jer. 50: 5.* they shall ask the way to Zion with their faces thitherward.

3. Sign.

3. So thy verie eye will be going that way, *Psal. 121: 1.* *I will lift up mine eyes to the hills from whence cometh my help*, where, by these hills, some Divines understand the Lords promises and Christ, from whence commeth our help.

4. Sign.

4. Again thy tongue will be going after such things, and especially it will be enquiring after Christ, *Saw ye him whom my soul loveth? Cant. 3: 3.* And *Psal. 45: 1.* *I speak of the things which I have made touching the king, my tongue is the pen of a ready writer*: where note, how aptly such a tongue is compared to a pen, which is cloven in two parts, and yet hath but one point, which makes but one letter, for so such a tongue, though it be parted and cloven, as it were, in two, like the Apostles tongues; *Act. 2: 3.* in regard of the two Testaments, which it fetcheth its matter from, yet hath one principall point, which it most talketh of, and one letter which it maketh out still, namely Christ, who calleth himself *Alpha* and *Omega*. *Rev. 1: 11.* for so saith David, *I speak*, namely, mostly, principally *of the things which I have made touching the king*, meaning Christ, the king of kings. *Rev. 19.*

5. Sign.

5. Thy feet will be going too after the things of heaven and Christ especially, as the feet of a Merchant

chant after goodly pearls *Psal. 42: 4. for I had gone with the multitude, I went with them to the house of God, with the voice of joy and Praise*: so that a man may as plainly know by this, whether he be bent for heaven, or no, as a Merchant may be known, what manner of Merchant he is, whether a silk-Merchant, or Jewel-Merchant, or coal-Merchant, namely, by his going to work and by his going to and fro, for if he be a silk-Merchant, he is for *Naples and Italie*, and he is for silk there to be had; if a Jewel-Merchant he is for the great *Moguls Countrie*, where Rocks of diamonds are; and for *Peru*, and for the *Erythrean seas*, where the fairest pearls are to be found; if a coal-Merchant he is for *Wales*, and for *Newcastle*, where the black coal-pits are: so if a man be a Merchant bound for heaven, and so a Spirituall silk-Merchant, and a Spirituall Jewel-Merchant, he is for those places, where heavenly things are to be had, which are like silk, and Jewels, and goodly pearls, and will be seeking and enquiring after them with his mind, his affections, his eyes, his tongue, his feet, as I have shewn: if he be a coal-Merchant, that is, one that trades for lusts, for covetousness, for wordliness, for pride, for unlawfull preferments, or any other sins whatsoever, which are like coals, for blackness, and for their aptness to make all them black and disfigured, who do touch with them, then he will be for those places, where such sins are and may be committed, and will be inquiring and seeking how he may commit them even with greediness. *Eph. 4: 19.*

4 Use. And may not this point afford us *Matter of Conviction* also? yes verely, be convinced therefore that if so be you are not seeking after heavenly things, and after Christ especially; but after earthly things onely or mostly, and after the satis-

4. Matter  
of Convi-  
ction.

satisfying of your base lusts, and fulfilling of your greedie and forbidden desires of your flesh, you are no Merchants bent for Heaven, but rather hell, hell being the Center unto which your thoughts, your words, your works for the most part do tend; I say again be convinced: For to what end is it for you to think well of your selvs upon Earth, and then to speed so ill, as you are like to do, in Hell? And why should you so deceive your own souls? if you should hear an owner of a ship say, that he is bound with his vessel for the East-Indies, and there for the great Kingdom of *Taprobane*, where the fairest Pearls are to be found, and he should put forth all his Sails and sail Westward for the *Barbados*, where Tobacco, which by some is fitly called smoak, is, or hath been the chief commodity, would you not say by and by, sure this man is not for the East-Countrie, nor yet for Pearls, though he give out so, for lo, he steers westward and is for smoak. Now this is the same course which you take, you pretend that you are for Heaven, and it may be some of you think so that you are; but everie bodie that seeth you, and takes notice of you, and of the Courses you take, especially those that live with you, may say of you, sure these men are not for Heaven, though they say so, and profess so, for lo they are steering westward, and downward, and hellward, and are all for smoak, so I call the things of the Earth, and the hellish sins which they are for, and which those about them see they are for, who see their pride, see their passion, see their lustfull carriage, see their covetousnesse in hous-keeping, getting, toiling, and eager pursuing after the things of the world: I pray you open your eyes, and see your folly, and how you have all this while coosened your own poor Souls: but why  
do

do I speak to you , as if you could open your eyes ? the Lord open your eyes , and sell you some of his eye-salve , that you may see and be convinced , I humbly obsecrate and beseech his Majesty.

5. ly But I hasten to *an Use of Communication* , or reasoning : as thus , is it so as this Doctrine tells us ? then why do most of us , though we profess our selves to be Christians , and Christians bent for Heaven , seek so little after Heaven , and after Christ especially , as we do ? some of us indeed doe seek , I confess it , now and then after such things , and after Christ in their prayers ; but either

5. Matter  
of Commu-  
nication.

1. Their seeking is so heartless , so cold , so dead , as that it deserveth not the name of seeking , and therefore they speed accordingly . For as Christ said once *Luk. 13: 24. Many shall seek to enter and shall not be able* , so say I here , and many shall seek after the things of Heaven , and after Christ , and shall not find ; and the reason is , because they do not seek as they ought , with tears flowing , with hearts trembling , with fervencie enlivening , so that as the precious stone diacletes loseth her vertue in a dead mans mouth , so their prayers lose theirs in their mouths , because they are dead.

1.

2. Or else ( which is many mens case ) they seek too late , for when they are going out of the world , then they will seek after that which they never cared for whilest they lived and mansioned in the world , and therefore commonly cannot find . For *because I have called , and you refused , I have stretched out my hand , and no man regarded , but you have set at nought all my Counsell , and would none of my reproof , I also will laugh at your Calamity , I will mock when your fear cometh : when your fear cometh as desolation , and your destruction cometh as a whirl-wind , when distress and anguish cometh upon you : then shall they call upon me , but I will not answer ; they shall seek me early*

2.

*early (Note this) but they shall not find me. Prov. I: 24, 25, 26, 27, 28.* O dismall and sad condition, that such are in! Now, you Yonkers and proud Jezabels, and lazie Professors, will not stirr, nor seek, as you ought, after Christ, and then Christ will not seek after you; Now you will not hear him, and then he will not hear you; Now you laugh at him, and then he will laugh at you; Now you mock him, and then he will mock you; I mean then, when you are sick, and sad, weak and wearie, void of comfort, and full of grief, then will this sad and sorrowfull Judgement come upon you, because you would not come to Christ: Christ will not so much as look upon you then, because you would not look upon him; nor shall you have of him so much as one word of consolation, because he is resolved to comfort himself and to laugh at your destruction: and therefore why will you so neglect Christ and so great salvation?

6. Matter of Excitation. 8. Rules. *6ly.* Let this afford us Matter of *Excitation*: is it so? then let as many of us, as are or shall be instructed and bound for heaven, duly seek after the things of heaven, whereof Christ is the principall: observing these ensuing Rules, or Modes, as Namely:

1. Resolutely.

1. Resolutely. 2. Piously. 3. Early. 4. Painfully. 5. Wisely. 6. Humbly. 7. Fiducially. 8. Restlessly.

1. *Resolutely*, that is, as the Spouse Cant. 3: 2. said, *I will seek him whom my soul loveth*; so say thou that hearest or readest these words, and so will I by Gods help do the same, leaving my sloath, my sensuall delights, and all my worldly cares, businesses, employments, for the things of heaven, and that I may win Christ; Christ I have slighted in my youthfull days especially, which I have wofully wasted, but I will do so no more,

more, no: no: but I will by Gods help make after the things of heaven, and him, with all my might, for in him is all my delight.

2. *Piously*, that is, praying, and saying more-<sup>2. Piously.</sup> over, and I pray God to speed me in my seeking, that the end and issue of it may be finding; or thus, O my God, thou seest which way my soul is bent, and that nothing but heaven and a Christ will please it, and therefore, Lord, where is he, whom my soul so loveth? O that I could find him, and see his face after all my seeking! for that would please me better then all that which the world doth offer.

3. *Early*, for then you may be sure to speed, <sup>3. Early.</sup> because he hath said, *and they that seek me early shall find me: Prov. 8: 17.* Beloved, if an earthly King should make a Proclamation, that all such as will come to him in the mornings verie early with their petitions should find him, and find him ready to answer them, how would his Court be filled with Petitioners and seekers everie morning, coming with their petitions to him, and depending upon his Royall word and Proclamation! well, the King of Kings maketh such a Proclamation in and by these words here alledged, and therefore how should you also everie morning fill heavens Court, seeking him, and coming to him, with your petitions, for him and to him, as depending upon his sure word of promise! see 2. *Pet. 1: 19.* O begin to do so this morning, and continue so to do everie morning, by his mighty power and glorious strength, without which our own strength is but weakness, and no strength; if you please you may use such expressions as these; Ah Lord, thy word sheweth that thou lovest early rising and early seeking, and therefore I am risen, O let God arise too, and let Christ lift up the light of his countenance upon  
me,



me, who am risen for him, that I may see him in much glory, as he desires to see me in dutie : Or thus, Lord Jesus Christ, here I am thy poor worm, being risen according to thy word, but that cannot satisfie my Soul, unless I can find thee in my Soul; my Soul longing after thee, to enjoy thee, O when shall it once be that I shall see thee, who art the health of my Countenance and my God! *Psal.* 42: 11. O my God, my Spirit therefore will give thee no rest till I can see thee after my naturall rest; Rest Naturall is sweet, but that which thou givest is sweeter; sweet Saviour, give me that rest for all that other rest; nay give thy self unto me, who am now risen and come to thee for thee, I humbly beseech thee: or thus, as the Sages of *Persia* came from their dearly beloved Countrie to seek thee, the New-born King of the Jews, in the earthly Jerusalem, and to worship thee; so am I now come from my dearly beloved bed and sleep to seek thee, who art the King of Saints, in the heavenly Jerusalem, and to worship thee; and therefore as they after their long-lasting Journey at last found thee, being first found by thee, and that by the Conduct of a Star, which monstated and shewed them the way to thee; so let me also now find thee, according to thy word, which is like a Star, and may even see thee, O thou blessed and pleasant Sun of Righteousness, as now I see, or hope to see († so say, if thou be up before the Sun is up) that admirable Lamp of Heaven shining upon me, I humbly pray thee.

† Here see what more fully I have written of this, in my Treatise, called Christ and his Saints spending their time together day and night. p. 68, 69.

4. Painfully.

4. *Painfully*, we must seek him, that is, as those which seek after goodly Pearls, take great pains, and go a great way, even some as far as the great Kingdom of *Taprobane*, which

which is an Island lying neer the *East-Indies*; so must we labour hard, and go far to go to Christ, Christ being a pearl, whose worth is great, whose glory is hid, whose richness is high, as high as heaven, so that we must even offer and inferre a sacred violence to him, wrestling with the God of heaven for him, and so for the things of heaven, according to that famous Scripture *Math.*

II: 12.

5. *Wisely*, that is to teach you 3. points of wisdom.

5. Wisely.  
3. points of  
Wisdom.  
1. Point of  
Wisdom.

1. As those which seek goodly pearls, and are to go a great way for them, will leave what is burdensom and a let to them, behind them; so must we leave behind us whatsoever will let us, as namely, the world and sin which doth so easily beset us; *Hebr.* 12: 1. for else we shall never see Christ, Christ being resolved by his Justice to cut off that thief which cometh to take him and hath no right to him, living in a wilfull transgression; *Hebr.* 10: 25, 26. see also *Lev.* 10: 3. and therefore let us not be like some who will go and pray, and pretend that they go and seek after Christ, and then will go into any companie, commit any villanie, whore, defile their bodies, use false weights and measures, go to cards, dice, dance, hug lust, steal, mix their wares bad with good, use their Wives as harlots, be drunk, and cause their angrie voices to be heard on high, and be like tigers, dragons, lions, in their houses, (a thing much to be noted in some contentious women especially) and yet think that they shall have Christ for all, and that it is enough that they have prayed, when no such thing is to be expected: it is reported of some, that, having a certain antidote against poison, they can and will eat poison,

D

and

and go among them that have the plague; and so will these take their prayers in their mouths, evenings and mornings, as an antidote, and then go and tiple in a corner, and play the wanton in secret, and go among whores and drunkards, tear and stamp, and roar and fall out, and smite with the fist of wickedness such as provoke them, though never so little; thinking that all this will do them no harm, because they have prayed and sought Christ: but be not you like unto them, I say again, but rather leave and put of all these, *anger, wrath, malice, blasphemies, filthy communications out of your mouths*, Col. 3: 8. if you mean to find Christ, or else you will never. But hereof more hereafter.

2. point of  
Wisdom.

2ly. As those which seek after goodly pearls will seek them where they may find them, as for example, in the *Erythrean* and *Arabian* seas, and in a certain river neer the mount *Vogisus*, and in *Taprobane*, and *Troids*, where great store of goodly pearls are to be found: So let us seek after Christ and heavenly things where they may be found, that is,

### 1. Christ himself.

1. In the word of promise contained in the holy Scriptures; as other pearls in the seas: as for example, *Luk. 11: 9.* and *Prov. 8: 17.* as thus, Lord, thou hast said, that those that seek shall find, show him the place, and therefore I seek, even thee, Lord Jesus, O let me find thee, oh me, sweet Saviour, who so long and love to see thee; Oh, when shall it once be? Ah Lord, where art thou? O let me see thee in this my great necessitie (so say, if thou art in any trouble or distress of mind,) O thou that Inhabitest eternitie. Ah Lord, is not thy Name the faithfull God? And if so, wilt not thou do as thou hast said, though I have

have been unfaithfull ? O do unto me according to thy word : thy word is truth, and therefore let me find thee, O God of truth.

2. In the Kingdom of Heaven, as other pearls in other Kingdoms : I say in heaven, for there he is at the right hand of God ; *Col. 3: 1. Phil. 3: 20. Heb. 9: 24.* and therefore as Christ said to his disciples, *Come and see, John. 1: 39.* so let me say to you that are bent for Heaven and to seek after Christ, *Come and see*, namely, the place where he dwelleth ; for there you may find him, as we may find a man at his house where he dwelleth : Heaven at first may seem to be shut against you, but do you knock, & call and say, Lord, open, and you will see Heaven open, *John. 1: 51.* and Christ in it, ( by faith ) as Steven saw him, *Act. 7: 56.* for to him *that knocketh it shall be opened: Luk. 11: 9.* it is said in *John. 1: 39. they came and saw where he dwelt ;* O that I could say the same of this people which heareth, and of those that read these words, they came and saw the place where Christ now dwelleth ! but wishing will not do it, you must be doing what I say, and therefore up and be doing, or rather going, and the Lord go with you.

Beloved, you must even mount up from hence, where now you are, make towards Heaven, if you will see Heaven ; Heaven, I must confess, is high, but not too high for such as you are, that are heavenly, for they can soon reach it, and suddenly be in it, with their minds, I mean, *Col. 3: 1.* though not as yet with their bodies : ascend up therefore, O all you that hear me this time, and never leave trowing, till you be in Heaven, and when you are there, then speak it out, wherefore you are come, and say, This is the place where our sweet Saviour dwelleth, *hic est eius lectus, sed ubi est noster dilectus ?*

that is, *here is the bed of our Beloved, but where is our beloved?* O how sweet is this place! and if the place be so sweet, so pleasant, so delightful where he dwelleth, O how sweet, how pleasant, how delightful is he that dwelleth here, even that sweet Lamb of God, and that most sweet, most pleasant, and most precious pearl Christ! O dear Saviour, how sweet is thy favour, and thy name! Oh it is *as ointment poured out, and therefore the virgins love thee*; Cant. 1: 3. O my love, here and now in this verie place where thou dwellest, give me thy love: O my dear, *behold, thou art fair, my Beloved, yea pleasant: also thy bed is green*, Cant. 1: 16. O let us take our fill of love, O I would fain find thee, and having found thee, see thee, and having seen thee, *kiss thee*, and thereby enjoy thee; Cant. 8: 1. for thou art my Ioy; O my Joy, let me reioyce in thee *with ioy unspeakable and full of glorie*: 1. Pet. 1: 8. such, and many more such expressions, which I cannot now remember, I used, when I preached this to mine own soul, tears trickling down apace from mine eyes for the joy which I took therein; Thou Lord knowest it, for Oh how sweet were they unto my soul! O me thought I was for the present, as it were in Heaven; and therefore I advise you to use either the same or the like Expressions, if you desire to find Christ, who now mansioneth in Heaven.

## 2. As for other heavenly things:

Them we must seek in Christ himself: see *John. 1: 16*. some think to get such things out of duty, as praying, fasting, reading, which though good, and to be done, yet wil not do it, for *grace and truth cometh by Iesus Christ*: *John. 1: 17*. O let not us therefore do the same, for they that do so, seek the living among the dead, as *Luk. 24: 5*. Beloved, if a man should come out of *Italie* to buy silk here in *England*,

England, everie one would tell him, Sir, you are mistaken, you are come to a wrong place, such commodities are not made here, but come out of *Italie*; And so are all they mistaken that seek for the foresaid things in duties, neglecting Christ, for they go a wrong way to work; such things do not come from duties, though we must perform duties, but from Christ; and for that cause many men are self-deceived, though they go to prayer, go to read, go to examine themselvs, but, not to Christ; O to Christ, to Christ therefore let us go hereafter, if we would have these things. But more of Christ by and by upon a new Account.

3. As those that seek after pearls, wil seek after the fairest and greatest *most*, (as for example) for such as the Kingdom of \* *Taprobane*, wherein the goodliest and greatest pearls are, yeeldeth: So set us seek after Christ most, who, as the doctrine tels us, is the principall among the things of heaven; grace is good, and duties good, but Christ is better, *Prov. 4: 7.* as without whom we cannot be satisfied by any dutie; duties may please a man a little, but if he be gracious, he cannot live by them, nor rest contented with them; that which will maintain a Camelion will starve a man, for a Camelion will live upon air, but a man cannot, but upon mans meat he may; Meat, for the Lords sake, saith a hunger-starved man; so, give me Christ, saith a gracious soul; so that hereby the difference which is betwen a dead hypocrite and a living Christian mainly appeareth, A dead hypocrite will be contented with dead praying, and the emptie bare shell of duties; A living Christian cannot exist without Christ, to free him from sin and from that deadness: wherefore to thy scie, O thou dead hypocrite; but as for us, dear Christians, who are truly bound and bent for Heaven, let us be for Christ above all duties.

3. Point of Wisdom.

† *Plin. l. 6. c. 22.*



I do not speak this to take men off from duties, and off from works, and off from means, but I would have you onely to prefer Christ before duties, works and means, and to go him, for him, above all means and all things whatsoever. As for duties perform them; so for means, use them, in Gods Name, but rest not in them, let Christ have the sole preheminance above them, and before them, because you cannot be saved by them, for as much as you sin in everie one of them: A Jeweller, though he deal in jewels much and go far to fetch them, yet hath respect still to his profit, else he may go a begging; that maketh him take such pains, and to make such voyages, so as that he casts still upon his benefiting himself by his jewels; and so must we, though we row hard and use means to get over those seas of duties, which we must pass over, and though we deal far and neer, put off many sins, buy many graces and vertues, and do many things which are good, yet must we always, and above all these our doings have respect to Christ, to get him and to meet with him, as our shore, which we must drive and row to, and the benefit of all our labours, wich we must trust to, and live by, especially when we come to die; for then if a man have not gotten him, though he hath preached him most painfully all his days, have meditated much, have prayed I know not how often a day, nay by night too, have wept much too in prayer, yet Justice will say, what satisfaction for sin? if he shall say, I have fasted thus often, given so much and so much, read so much, that is no satisfaction for sin, will Justice reply, unless thou canst say, Lo here is Christ, I have gotten Christ, for he, not duties, is the propitiation for our sins: 1 *John*. 2: 2. Above all thy gettings therefore, get Christ.

6 ly. Humbly, for grace (and so consequently 6 Humbly-  
Heavenly things) is given to the humble; 1 Pet.  
5: 5, 6. and Christ is so far from being willing to  
be found of them that are proud, as that he doth  
rather resist them. 1 Pet. 5: 5.

Some wonder, that when they have prayed,  
have fasted, to find Christ, yet they cannot find  
him, nor meet with other heavenly things de-  
sired by them: but there is no wonder to be made  
of it; because they are proud upon their praying,  
and proud upon their fasting, as that proud Phari-  
see, Luk. 18: 11. That keepeth Christ from  
them, and them from Christ: where Note, that  
there are 2. sorts of proud people, which can-  
not find Christ.

2 Sorts of  
proud peo-  
ple.

1 Sort.

1. Such as were never humbled by the Spirit  
of bondage, Rom. 8: 15. nor did cast themselvs  
down, as they ought, nor humbled themselvs  
by weeping, grieving, sorrowing, as those do,  
who seek Christ aright, seeking him as once his  
poor Parents did, sorrowing. Luk. 2: 48.

2. Such as are always whining, weeping,  
sighing, sobbing, complaining, one while to  
God, like those in Esai. 58: 3. in such or the like  
words, *wherefore have we fasted, say they, and thou  
seest it not?* another while to Ministers, and other  
good Christians, and all this while are proud, in  
that they would find and have something in them-  
selvs, to stand and to build upon. Now, who  
would think it, that such also, even such whining,  
complaining Christians should be so proud? but  
so it is, and all their doing cometh to nothing,  
because humility is wanting. Beloved, a building,  
you know, may stand, though there be breach-  
es and faults in the roof and windows, and  
blanchings of it, but if the foundation sink or  
fail, it cannot stand, but must needs fall; so a man  
may have many failings, and faults in praying,  
fasting,

2 Sort.

fasting, weeping, and yet what he doth in seeking after Christ may stand, and so consequently he may find him at last, being humble, and Christ being willing to give himself, and grace to the humble, as I shewed out of 1. Pet. 5: 5. where as if humility and humiliation fail and be wanting, ( which is as it were a foundation to a Christ-seeking soul ) that which he hath built, and so much trusts to, cannot stand, and so consequently Christ he cannot find by all his seeking, because humility is far from him; and therefore, as *Saint Iames* said once, *Humble your selvs in the sight of the Lord, and he shall lift you up.* Jam. 4: 10.

So say I, humble your selvs therefore, and that sufficiently everie way, both for the quantity and also for the quality of sound and true humiliation, ( for some sorrow enough, that I may so say, in some respect for the quantity of it, but not enough for the sincerity of it ) and he will be found of you, yea, even dwell with you then, for thus saith the High and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones. Isa. 57: 15. And contrarily, everie one that is proud in heart is an abomination to the Lord. Prov. 16: 5.

Go to therefore, ye proud ones, and you drunkards, and fornicators, and swearers, and card-players, and usurers, and liars, and theevs, and charmers and goers to witches, and Conjurers, and envious, malicious, wrathfull men and women, and all you that are disobedient to parents, and contentious, now truly humbling yourselves before the Lord this day, weep, yea, howl together, as you have been  
merrie

merrie together, or proud and wanton together, and contentious together, against the Lord, yea, everie one of you go mourn bitterly in the sight of God, if you mean to find Christ, for then it will not be long before he will be found of you, and come to you; (provided, that fiducialness next to be spoken of be not wanting, but follow after) *for behold, I will send my messenger, and he shall prepare the way before me: saith the Lord, and the Lord, whom you seek* (being, namely, first prepared for him by a due and deep humiliation, required and expected from you by him) *shall suddenly come to his temple, even the messenger of the Covenant, namely Christ, whom you delight in: behold, he shall come, saith the Lord of hosts. Mal. 3: 1.* Lo, what a due preparation will do to bring even you that are so far from Christ, to Christ; the like may be said to the second sort of proud men, that thus they must humble and prepare themselves for Christ, if they will find Christ.

7. *Fiducially*, for let a man seek and ask, and pray never so much to find and to get Christ, yet if he doubt, you know what Saint James saith of him, *that he must not think that he shall receive any thing of the Lord. Jam. 1: 7.* Beloved, they that will have Christ, must get him by the word preach'd, and seek for him in the holy Scriptures; *for they testifie of me, saith Christ, John. 5: 39.* and they are all over and over so full of Christ, as that the consideration of it caused an holy Writer to say of them thus. *The word of the Lord contains nothing but the word the Lord.* But this word, like that well, in *John. 4: 11.* is deep, and if a man have no faith, which is like a pitcher to draw and to fetch water, I should say how will he come by Christ?

7. Fiducially.

Augustinus.

O go, go then, poor souls, and beg faith, saying, Lord, we desire to beleeve, O *help our unbelief*, and so seek Christ in and by faith, beleeving verely that you shall find him, for he hath said, *seek, and you shall find*, Luk. 11: 9. and *they that seek me early shall find me*. Prov. 8: 17. Beloved, those verie \* promises, me thinks, should make any of you to beleeve him, for if a meer man do tell us that if we will come to him betime in the morning, we shall find him, we beleeve him; and will you not beleeve Christ, who cannot lie, and promiseth you faithfully that if you will come to him betime in the morning, and seek him, you shall find him?

\* It being the proper work of the word of promise to beget faith.

O beleeve, beleeve, my Brethren, now at last after so much Preaching and teaching of faith, and after so much perswading of you to get faith, and to beleeve in Christ. For how long will ye doubt? The Lord help you, and the Lord strengthen you, that you may be won to the faith on this day, I humbly obsecrate his Majesty.

sly. Restlessly.

*sly. Restlessly*, we must seek Christ and the things of heaven, and Christ especially, as his dear Spouse sought him upon her bed, and when she could not find him there, rose, and sought him in the streets, and in the broad ways, and never left seeking till she found him; Cant. 3: 1, 2. or else we shall never find him. Beloved, for this cause so many men and women, after they have prayed, have afflicted their souls by fasting, have searched the holy Scriptures, have heard sermons after sermons, seeking after Christ, yet cannot meet with Christ, because they soon grow wearie and give over, and do not seek till they find; which what pitie it is, I'll make plain by this familiar Comparison; if a man should travell so far as the great *Moguls* Countrie, in which are whole rocks of Diamonds, as \* Travellers tell us, and should return

\*Terry. In his voyage

turn home again, and not bring one Diamond <sup>to the East-Indies.</sup> with him, and so should lose all his cost, all his labour, all his time, you would say, O what pitie it is, that this man should go so far and adventure so much, and bring home nothing, whereas there is so much in that Countrie. Now this is these mens verie Case: They pray, the Lord knoweth how much, some of them, and read much, and hear much, and take great pains, and still come away without Christ: For to this day they have not yet gotten Christ, who is not onely like a Rubie, but more precious than all rubies: *Prov. 3: 15.* (here I compare Christ to a Rubie, because the word *Pearl* in my Text takes in Rubies too, (the *species* being, as you have heard, put for the *genus*;) and therefore take pitie on your selvs all ye that are in this pitifull case, and seek Christ so no more; but when you are in, I mean your closets, and in your prayers for Christ, never come out till Christ be come in; and tell Christ, as once *Iacob* did, when he wrestled with him, *Lord, I will not leave thee, except thou bless me; Gen. 32: 26.* I say farther, and bless me with the greatest of all blessings, namely, thy self, giving thy self unto me, and causing me to find thee; I humbly pray thee:

Or thus, as once *Barak* said to *Deborah*, *if thou wilt not go with me I'll not go; Judg. 4: 8.* so say thou that hearest me this day, to the Lord, Lord, if thou wilt not go with me, and if I may not find thee, thus seeking after thee, I wil not go hence: for I am resolved not to go from thee without thee.

I for my part when I practised and preached this to my self, (as I am wont, in *Latin*,) I used such expressions as these.

*Lord Jesus Christ, where art thou? tell me, I pray thee, where I may find thee, and where thou feedest, Cant. 1: 7. for my soul thirsteth after thee, and desires*



† Tremell.  
in Mat. 7.

fires this morning to see thee, O lift up therefore the light of thy Countenance, and shew me thy glory; O shine, shine into my soul, O thou precious pearl, (here I alluded to the Greek word *μαργαρίτης* which signifieth a Pearl; so called à nitore, as \* Some write, and as I shewed formerly, from its shining splendor: ) O cause me to see thy face, shining and beaming upon me from Heaven; O my sweetest and rarest, and richest pearl, how my soul longeth after thee! for thou art my love, my light, my life, even the life of my life, O that I might now find thee in this dutie! for I would then kiss thee, and I know that I should not be despised; Cant. 8: 1. O unica mea Margarita, said I further, alluding to the word *unio*, which also signifieth a pearl; so called, because but one is to be found in one place: O my onely pearl, thee, thee I onely seek after, thee onely I desire to behold, thee onely I love and long to enjoy; for thou art my joy; O let me see thy Countenance, and cause me to hear thy voice; for thy voice is sweet, and thy Countenance is comely; Cant. 2: 14. O my loving, sweet Saviour, the fairest of all men, if I may but see thy face thy fairest face this morning, after all my seeking and suing, I am satisfied; and shall say, with Jacob, I have seen God face to face, and my life is preserved: Gen. 32: 30. such and such like words I used with great success, to Gods glorie be it spoken; and if you please, you may use the same or the like that you may speed so too.

Must I use Motives? then let me draw some

Motives  
from the  
Things of  
Heaven in  
Generall.

1. From the things of Heaven in generall;
2. From Christ in Special.
1. Some from the things of Heaven in generall; and so let me intreat you to Consider.
1. How high they are.
2. How great.
3. How Glorious.

1. *How high*; for is not heaven high, and therefore how can the things of Heaven be otherwise then high too? as for example, *those things which eye hath not seen, nor ear heard, nor entered into the heart of man*, 1 Cor. 2: 9. said to be above; Col. 3: 1. so righteousness, is it not a high thing? high by its birth and rise, for it cometh from on high, as everie good and perfect gift doth, (for is it not a good and perfect gift?) even down from the father of light, Sam. 1: 17. and high in esteem, namely with God, as pearls also are high in esteem with men: Now if you be for high things, then be for these things, and seek after them.

1. How High.

2. *How great*; you know, my Brethren, what the things of the Law are called, namely, *the great things of the Law*; Hof. 8: 12. Answerably whereunto may not all the other things of Heaven be called so too? Nay is not faith, expressly called *great faith* too? Matth. 15: 28.

2. How Great.  
† Which happily might cause some to say, that the goodly pearls in my Text, are utilis legis, that is, the profitable Things of the Law. Hieron in Loc.

*Objection.* How can you call that great, which we ourselvs know to be but little?

*Answer*: yet is faith (and those other things spoken of) great, if true, though not for quantity, yet for their esteem, because they are of great price with God, 1 Pet. 3: 4. even as pearls also are of great price with men, though \* little for quantity: Now then if you are for great things, be for these things; it is true, *We may not seek after great things upon earth*, Jer. 45: 5. but great things we may seek for ourselvs in heaven, and therefore seek them.

† Sunt Margaritæ parvæ in quantitate, sed tamen sunt magnæ in valore, Gem. in de Met. et lap. l. 2. c. 17.  
3. How Glorious.

3. *How Glorious* they be; even like goodly pearls, which shine and glister so, and therefore are called, as I said, *μαργαρίται*, from their shining; for so faith is like a shining light, and vertue and righteousness like a shining light, Matt. 5: 16. And how shining and how bright the streets of gold, and

and gates of pearls, and all manner of precious stones above in the New Jerusalem, Rev. 21:18, 19. needs must be, I leave to your own more deep and serious Consideration: And my most earnest request to you is, that all this now may work with you that are all for glory, and glorious sights and lights, and that you will labour therefore and seek after these things of heaven; for then you will have glory enough.

2. *Let me draw some Motives from Christ especially:* and do you Consider,

Motives  
from Christ  
in Special.

1. *That so seeking him, as hath been shown, you will find him most certainly.*
2. *That finding him you will find a pearl which will comfort you in all conditions, and distresses.*
3. *That finding him you will find a pearl which will make up all your losses.*
4. *That finding him you will find a pearl which will delight all your souls.*
5. *That finding him you will find a pearl which will save all your souls.*

1. Motive.

I Consider, that so seeking after Christ especially, you shall find him; for everie one that seeketh (namely as heought) findeth, saith Christ, Luk. 11: 9, 10. see also Prov. 8: 17.

† Duo fuerunt  
maximi  
Uniones  
per omne  
ævum,  
utrumque  
possedit  
Cleopatra.  
Plin. l. 9.  
c. 35.

Now if any of you were told that going to and seeking in such a place, he should find a pearl like one of those \* two of *Cleopatras* unto which none were like in all the World, would not that man go to that place, as soon as he might possibly, before any other, for such a Pearl? well, my Brethren, Christ himself tells you in the foresaid place, that seeking, and seeking him, you shall find him; and I also after him, do now tell you of such a Pearl which is indeed incomparable; for the whole World cannot afford the like for its worth, and that

that Pearl is Christ, which, if you will but take the pains to rise and to go to the place where you are wont to pour out your prayers, and there seek after him, as you have been told, you may find him assuredly and without fail: fail not therefore, O my Brethren, to go to that place, and to seek, that this Pearl you may find; O how this should animate and move you to move for this Pearle! how should it cause you to displace your selvs, and to remove from the place of sleeping to the place of praying! how should it impel you to compel yourselfs to seek after this pearl, even with strong crying and weeping, for asmuch as you see and know that you shall not seek in vain! for what saith the Lord? *I said not to the house of Jacob, seek you me in vain.* Isa. 45: 19.

2. Consider, that finding Christ you will find a Pearl, which will comfort you in all your distresses; for as † other pearls, so this Pearl Christ is verie comfortable, he being the God of all consolation, who comforts us in all our tribulations: 2 Cor. 1: 3, 4. add hereunto what followeth verse 5. for as the sufferings of Christ abound in us, so our consolation also abounds by Christ, The \* original is a word which speaketh overflowing of consolations; Beloved, there are not more cooling drops of water in the great and vast ocean, nor more reviving and cordiall flowers in all our gardens, nor more shining stars in the spangled skie, than there are Comforts in Jesus Christ, which like reviving waters are able to revive us with their coolingness, like sweet-smelling flowers able to refresh us with their cordialness, and like glittering stars able to chear us with their lightsomness: we do read of Noah, who was a type of Christ, that when he was born, his father said of him, these words, *This same shall comfort us concerning our work, and toil of our hands:* Gen. 5: 29. Answerably whereunto the like may be said

2 Motive.  
† Margaritæ  
habent Vir-  
tutem Cor-  
dis corro-  
borativam,  
Gemin. l. 2.  
c. 7. de Met.  
et lap.

\* *περισσεύω*  
συνδ.

be said of Christ, in respect of that which hath been rehearsed: This same shal Comfort us (understand after we have found him) concerning all our toil and trouble, affliction and adversity, pain and perplexity, which here we must undergo and suffer, because of sin, which hath brought in all the curses which God in his word hath menaced. Now who is not willing and desirous of comfort, when he meets with discomfort? And should we not therefore be willing also all of us to seek after Christ, that in all our troubles, and tribulations, anguishes and afflictions, sorrows and sufferings we may be solaced & comforted by Christ?

3. Motive.  
† Aestimabatur  
enim eius  
uniones  
Sexcenties  
H. 5.  
Coronatorum 15000.  
Plin. l. 2.  
c. 35.

3. Consider that finding Christ, you will find a pearl, which will make up all your losses. for suppose a man had a pearl like one of \* Cleopatras two pearls, worth many thousands, and he should lose but one hundred Crowns, would not that man say, my pearl shall make up that loss, as long as I have that I care not; answerably whereunto I say, that if a man should lose hundreds or thousands, or, to use Christs own words, should lose and forgo houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for this Pearls sake, yet will he be no great loser, because *in this life he shall receive an hundred fold*, namely of and with this pearl, saith this Pearl, which hundred-fold will be in stead of parents left, houses left, wives and children left, or taken from him, and in stead of lands left or lost, *and shall inherit life everlasting.* Matth. 19: 29. So that any loss is no more to any that hath found Christ than a penny lost to one, who is worth one 100000 pounds, nay then the loss of a pin; and that he may gloryingly say with holy David, *the Lord is my shepherd, therefore I shall not want.* Psal. 23: 1. or thus, The Lord is my pearl, my rich pearl, my rich-making pearl, therefore I shal never, never, never want: and

and should not this also move you to make out for this Pearl, that you may find it to make up all your losses by it?

4ly. Consider, that finding him you will find a pearl which will delight all your souls; for what saith his fair Spouse, having found him? *I sat down under his shadow with great \* delight: Cant. 2: 3.* and what saith the Father of this Pearl? *And the Lord, whom ye seek, shall suddenly come into his temple: even the messenger of the Covenant, whom you delight in, mark delight in: behold he shall come. saith the Lord of hosts. Mal. 3: 1.* so that, as that Emperour Titus was stiled by some, *Deliciae Generis Humani, the delight of mankind*, by reason of his sweet disposition; so this high and mighty Monarch of heaven and earth may be likewise, nay, much more, called by all men, *The delight of all men*. Beloved, if any of you should have found a pearl as fair as any in all the world, how, O how would he look upon it, and what a delight would he take in it? Now Christ is a pearl infinitely fairer than all pearls, and therefore, O the wonderfull delight which the soul that finds him, must needs take in him! you know what the blessed virgin Mary said of him, before he was born, and before she had him in her arms, *My spirit*, said she, *hath rejoyced in God my Saviour: Luk. 1: 17.* and therefore you may imagine how she reioyced and delighted herself in him when he was born, and she had him and hugged him in her arms, O sweet Babe, said she questionless, many times to him, kissing him, the verie sight of thee doth me good, and my verie soul is raviisht within me with delight to look upon thee. And so will the soul of him that hath found Christ, doubtless, say many times to him, O sweet Pearl, what good the verie sight of thee doth to me! O I must needs kiss thee, for thou art altogether lovely; O fair pearl, the delight which I take in thee, doth surpasse all delights, and the love wherewith

4. Motive.

\* See what I have written of this Great Delight in my Treatise called the New Canaan, p. 148. 178.  
\* John Gerson chron. p. 130.



I love to see thee, the love of women, O love for delights : O my dear and precious pearl Christ, move the hearts of those that hear or read these words, so that this transcendent delightfulness may attract and bring over to thee as many of them as belong to thee. I heartily beseech thee.

9. Motive. 5ly. Consider, that finding Christ you will find a pearl, which will save all your souls. for he is able to save them to the uttermost that come to God by him; Hebr. 7:

† Hebr. 5:9. 25. and he is become, and becomes still, the † Author of salvation to all them that obey him, and so consequently, according to his own command seek

† In his Monar. Eccles. him: Isa. 55:6. † Pineda cites a thousand Authors to make good what he writes, but to us this one Author is enough to make good what I say concerning the onely Author of our salvation: And therefore, O my Brethren, as you desire to be saved, seek after this pearl; no other pearls can do the like: Had you in your possession all the pearls which that famous River *Vogisus* yeelds, had you the command of all those pearls also which the whole Land of pearls, so called, contains, had you an undoubted right and Title to the best of pearls which that great Kingdom of *Taprobane* affords, yet would not all those huge heaps of goodliest pearls be able to save your souls, no, no: pearls may do some good to the body, being used in cordials, but they cannot save one soul; That Christ onely can do, who saith, *what shall a man give for the exchange of his soul?* Mark. 8: 3. suppose he had not onely all the pearls in the world, but all the world it self, and offer it to God in exchange of his soul, and to save it, will he accept of it? no, no: but let a man offer him that precious pearl Christ, and he will accept of him, for in him he is well pleased: Matth. 3: 17. justice itself hath nothing to charge him with, that hath Christ; for, with justice, He hath found and gotten Christ, and therefore I have nothing to say against him;

him; so that if any of you now shall say to me, as the Iaylor once to Paul and Silas, *Sirs, what must I do to be saved?* I answer, *seek after that precious pearl Christ, and beleve on him* (as they told him) for a man must seek him beleevingly (as you have heard) *and you shall be saved*, being heavened in blifs and blessedness, in peace and plentifulness, to be perpetuated with unutterable delectation to an endless duration: I conclude this point thus, *All men seek for thee*, said Simon, once to Christ; *Mark. 1:37.* O that I could say so too, after all this my preaching of this seeking after Christ now! but I fear that I should offend God much, if I should say so; for is it not now as it was in the days of Paul? when, after all his painfull labours, he was constrained to say, *All seek their own, and not the things which are Jesus Christs: Phil. 1:21.* And therefore, O my God, do thou perswade this peoples hearts to an holy, and earnest seeking after thy Son in their hearts: open the eyes and hearts of thy sons especially, that they may seek and see thy Son most happily, I humbly entreat thee.

One Observation more this Text affordeth us, as namely, When a man after all his seeking after Christ, and other heavenly things, as so many good-lie pearls, hath met with Christ, and fain would have him, he must part with all that he hath, and purchase him, as the most precious pearl above all pearls.

The last  
Doctrine.

Where Note, that I extend this expression *above all pearls*, to all pearls, and so,

1. To all pearls, properly so called, according to that memorable expression *Prov. 3:15. she* namely wisdom or Christ *is more precious then Rubies*, rubies properly so called, in my Text, for in both places the *species* is set down for the *genus*.

2. To pearls improperly so called, viz. heavenly things, according to that famous Scripture,

whom have I in heaven but thee? Psal. 73: 25. which plainly sheweth, how much holy David valued Christ above all created things that are in heaven, and that so in like manner he is to be prized by us also. which Note being premised, if you aske me

3. Questions about it,

1. Why Christ is a most precious pearl above all pearls properly so called.
2. Why he is a most precious pearl above all pearls improperly so called.
3. Why a man, having found him, must part with all that he hath, and so purchase him.

I answer:

1. Answer in 5. Respects.

1. Christ is a most precious pearl above all pearls properly so called, in 5. respects.

1. In respect of their generation, and his.
2. In respect of the place of their forth-coming, and his.
3. In respect of their efficacie and usefulness, and his.
4. In respect of their form, and his.
5. In respect of their lastingness, and his.

1. Respect.

1. In respect of their generation, and his.

As for pearls properly so called, they are engendered by the dew of heaven: but he is begotten by the God of heaven; Psal. 2: 7. Thou art my Son, this day have I begotten thee: and who shall declare his generation? saith the prophet Isa. 53: 8. but the generation of pearls can be declared.

2. Respect.

2. In respect of the place of their forth-coming, and his. for their forth-coming is out and from the seas, as the Arabian and Eritrean seas, and from oyster shells: but his, as he is man, out of the blessed Virgins womb; and from heaven, as he is God; John.

† Præcipue autem laudantur circa Arabiam, in Persico sinu rubri Maris. Plin. l. 9. c. 35. † Calcepinus in Margarita.

3: 13. And no man hath ascended up to heaven, but he that came down from heaven, even the son of man, which is in heaven; namely, as God: O pearl therefore of great price indeed, as whose rise is heaven, whose heaven is a bodie all made of glorie, whose glorie is incomparable, unalterable, unutterable.

3. In

3. In respect of their efficacie and usefulness, and his.

1. Their efficacie, which reacheth onely to the bodie: As for example, to† stanching of bloud, and bloudie issues in the bodie of man: but His goeth further: for he stays and stanches the bloudie issue of sin, that it may run no longer; as he stancheth the bloudie issue of the woman; *Mark. 5: 25.* see *Tit. 2: 14.* O the vertue, ô the power, ô the mighty energie of this precious pearl above that which is in all other pearls! for what pearl, properly so called, can stay the running issue of the least sin, whereas this pearl can stanch and stop the bloudie issues of all sins. O my soul, this pearl can stanch the bloudie issue of thy pride, thy passion, thy malice and envie, lust and covetousness, and there is none of all the running issues, which are in thee, so great, but this pearl can stay it, and stanch it, that it may issue forth no longer, if thou wilt but make use of it, and say to it in faith, ô my dear and precious pearl, stanch in me this bloudie issue of such and such a sin, which runs so in me, and from me continually, that it may flow so no longer, and that I may sin so no more against thee, as I have done formerly, lo, these 20. 30. 40. years, even as thou didst heal the bloudie issue of that Woman, wherewith she was troubled 12. years, and which no other Physician could cure, but thy self onely, I humbly pray thee.

2. Their usefulness, which extends it self but a little way: for can they put or keep off either sickness or death? No, No: but Christ can keep us from all that, and eternall death itself, as you may see *Mat. 4: 23.* *John. 8: 51.*

4. ly In respect of their form, hand his. for their form and fairness consists in this, that they are † White (those that excell in fairness) Clear, † Round, Specular, Holed, for which † five-fold

† Habent  
Margaritæ  
virtutem  
sanguinis  
restric-  
tam. Ge-  
min. l. 2. de  
Met. & la-  
pid. 4. 7.

† Commu-  
niter autem  
inter Mar-  
garitas sunt  
Meliores  
candidæ.  
Gemin. de  
Metallis &  
lap. l. 2. c. 7.  
† Dos om-  
nis in or-  
be & c. Plin.  
l. 9. c. 35.  
† Gemin.  
ibid.

form and fairness they are by some so high prized, when as all this their form is but outward and visible; but His invisible, and chiefly consists in the surpassing beauty and brightness of his Deity, it being *the brightness of his Fathers glory, and express image of his person*; Heb. 1:3. besides which, he is graced with such a pulchritude, and fairness in his blessed soul (which likewise to our bodily eyes is invisible) yea, body also, as caused his fair Spouse to break forth into this Epiphonema, or admiration of it, *Behold thou art fair*; Cant. 1:16. and holy David considering all his beauties, into this Encomium of him, *Thou art fairer then the children of men*, Psal. 45:2. or, as the † Hebrew hath it, *Thou art † exceeding fairer then &c.* Beloved, I ask you, how fair, O how transcendently fair he must needs be, whose head is as the most fine gold, whose eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set, whose cheeks are as a bed of spices, as sweet flowers, whose lips are like lilies, dropping sweet-smelling myrrhe, whose hands are as gold rings set with a Beril, whose belly is as bright Ivory overlaid with sapphires, whose legs are as pillars of Marble, set upon sockets of fine gold, whose countenance is as Lebanon, excellent as the Cedars. Cant. 5:11, 12, 13, 14, 15. Here read what I have written concerning all this, in *The Rose of Sharon* p. 124. 125. 126. and let me now say after all this, O fairest of all men, and O fairest of all pearls, Thou hast ravished me therefore with these thine eyes, these cheeks, these hands, these thy lips, and with all these other glorious beauties of thy fairest self, and with all those beams of light and splendor, which are darted forth from † *the body of thy Glory*, and from the Glory of thy Person, which is wholly deckt & covered over, over & over with thine own & thy Fathers brightness: Heb. 1:3. O how much greater must all this thy fairness be then all that

† Videatur  
id quod de  
pulchritu-  
dine ejus  
eximia scri-  
psit Eutro-  
pius in An-  
nal Senat.  
Rom.  
Cent. 1. l. 1.  
c. 10. p. 2. 4.  
Cassianus  
in Catal.  
part. 4.  
Consid 6.

† So called.  
Philip 3:21  
σῶμα τῆς  
δόξης αὐ-  
τῆς.

that which is in all other pearls! for what is their being so White, so Round, so Specular, so Clear so Bored, as they say the fairest of them, which excell all others, are, to thee, Lord Jesus, who art both white and ruddie, white like a Lillie, and red as a Rose, the chiefeſt among ten thousand. Cant. 5: 10. in whom as in a glaſſ doth ſhew forth itſelf that great and bright ſhining glory which is in the Father himſelf; for he that ſeeth thee, ſeeth him alſo; John. 12: 45. and in whom were ſeen, even after thy glorious reſurrection, and (as ſome ſay) are yet to be ſeen, thoſe holes and thoſe wounds and ſcars which thou receiv- edſt when thou conquerdſt ſin and death; and out of which did flow that precious blood, which by its waſhing maketh all thoſe that are thine ſo clear, ſo white, and ſo fair, as they are, in thy ſight. O this, this that I have ſpoken maketh it clearly out, that therefore the Lord Jeſus Chriſt is a moſt precious pearl above all pearls properly ſo called, as exceeding all their fairneſs, for which they are ſo prized.

5ly. For their laſtingneſs, and his. As for other pearls, they write of them that they grow † old and loſe their colour, and ſo die, as it were: But as for Chriſt, he is the ſame yeſterday, to day, and for ever. Hebr. 13: 8.

2. I come to pearls improperly ſo called, that is, to heavenly things, (to answer to the 2. Question) and ſhall ſay of them all, what I ſaid of the other, that Chriſt exceedeth them all, for they are all finite, being created: whereas he is not man onely, but God alſo, uncreated; John. 1: 1. And the word was God. ſo that all they muſt give place to him, and ſay every one of them, as once Jacob ſaid to Rachel, Am I in Gods ſtead? Gen. 30: 2. ſo knowledge may ſay, am I in Gods ſtead? ſo grace and godlineſſ may ſay, are we in Gods ſtead? ſo heavens, created beatitudes may ſay, are we in Gods ſtead?

† Sic ſcri-  
bunt Ale-  
xander Po-  
lyhiſt. &c  
Studines.  
eas ſeneſce-  
re, colo-  
remque ex-  
pirare.



but thou, o my dear pearl *Christ*, art God of God, and therefore, as the heavens are higher then the earth, *Isa.* 55: 9. so art thou higher then all knowledge, and higher then all grace, nay, higher then the highest heaven; o my God, *whom have I in heaven* therefore *but thee*, or like thee? Thee my soul desireth therefore above all things that are in heaven, and in the earth, and thee it prizeth above all things, for thou art and hast been before all things, and for thy pleasure they are and were created.

Rev. 4: 11. But I must hasten to the 3. Question to answer to that also: The Q. is, *Why a man that would have Christ, must part with all that he hath, and so purchase him?* Whereunto I Answer;

1 Answer,  
or Reason.

1. *Because Christ and what is our own can never agree:* for he is light, and what we have is darkness, He fair and that foul, sin I mean especially, He pure, and that unclean, He high and heavenly, and that low and earthly, He holy and full of glory, and that altogether full of infamie, and so contrarie to his very being; Nay, if we look a little more narrowly into our own things, and so into ourselves, we shall find such monsters, as that it may be said of us, that all *Africa* and her prodigies are in us, and that we need not go far to seek for Monsters and wonders abroad in the remoter parts of the greater world, we may have them neerer without farther travell, in the *Cosmographie* of ourselves, we carrying within us the wonders and Monsters we seek without; us whereupon it followeth, that therefore Christ and that which is within us, and is truly our own, that is, such monsters and monstrous sins and fashions, cannot agree, no more then light and darkness, and that therefore what is our own and in us, must be sold by us, if Christ shall be purchased by us, and be brought home to us.

2. Answer.

2. *Because else we will not greatly, or at all care for him:* As long as a man hath any thing of his

own, which he loveth and prizeth more then him, whilst he hath good store of goods, large lumps of shining gold, and huge heaps of corn, much scope & compass of ground, & houses enough, land enough, livings enough, what careth he whether he buy a farther estate or no? but if he have sold his means which he had, and want a house, or land, or living, and may be sure to have it, then he will put to it, and buy and purchase such a thing: so we whilst we abound and are full and rich in our own conceits, whilst having the world at will, we wallow in pleasures, in delights, in sin against Gods will, whilst, overflowing with wordly wealth, we tumble in the honors, preferments, advancements of this present life, whilst, mansioning in Pharaohs, I mean Sathans Court, we have our heaven here, and are emparadized in the glorie, pomp, lustre, splendor, of the world that now is, we little regard *Christ*, who now in heaven is, where the true paradise is, and *where fulness of joy is, and pleasures for evermore: Psal. 16: 11.* but did we live once in the want of that wealth, those tops of honor, those heights of glorie, those sparklings of this worlds flowrie prosperity, those pleasures of sin for a season, did we once exonerate our hearts from earthly cares, trucidate the bodie of sin, and come to be dead to sin, and sell all to have all, then, ô then, because we have nothing of our ownto trust to, no arm of flesh to flee to, or pleasure of sin for a season to take delight in, no worldly glory to plume ourselves with, then, O then a *Christ* would be sweet, a Saviour acceptable, and such a pearl as our Saviour is, more precious in our eyes, because our eyes can see nothing else but him to take solace in, and then we should soon be extimulated, induced, perswaded to purchase such a pearl, when the buying of it is profered: O Christians, do ye not find it to be so indeed? doe ye not hear how the Ministers and

Messengers of Christ lift up their voices for Christ? and do ye not observe how retrograde, and backward (for all) men are? and how such expansions, elevations, perorations, intreaties, perswasions, and all will not serve to make men buy and purchase Christ, who purchased us, and that meerly upon this ground, because they are so full already, so given to lucre, so desponsated to this present world, so intoxicated with sensuall delights, so glutted with the sweet morsels of sin, so inebriated with the golden cup of Babylonian and momentarie pleasures, as that in Christ they can take no pleasure at all, till they sell all, and therefore do you judge now whether a man must not sell all that he hath, to purchase Christ.

3. Answer.

3. *A man having sold all, must purchase Christ, because he is altogether incompleat without him. Phil.*

3:8,9,10. and on the contrarie, truly and absolutely compleat in him; *Col. 2: 10. and you are compleat*

† Imperfectum reducendum est ad perfectum, Savorola in Expof. Orat. Dom.

*in him*: and therefore, look as we have a rule, that *† that which is imperfect must be reduced to that which is perfect*, so must we that are imperfect be for Christ, and be reduced to Christ, and so consequently purchase Christ, to be perfected by Christ.

4. Answer.

4. *And so it must be, that God may be glorified:*

*1. Cor. 10: 31. do all to the glory of God.* There is but one first cause and four second causes of all things: some are without an Efficient, and so is God, others without Matter, as Angels, some without form, as the first matter was, *Gen. 1: 2.* but everie Essence created hath, and we also ought to have a Finall cause and positive End, which is and must be aimed at by it and us; as here, Our ultimate End in beleeving should be like *Abrahams*, whose End in beleeving was to give glorie to God: *Rom. 4: 20.* for do not we also then beleeve in Christ, when we purchase Christ?

Application

*As for the Application of this point;*

I. Then

I. Then (to begin with an Use of Communion mixt with Terror) why do not men

I. More prize Christ? Q. who doth not prize Christ, you will say? I answer, Most of us: for did we esteem Christ according to his worth, even as a pearl of great price, we would not so value other things above Christ: Beloved, If I should see a man prefer common stones before pearls, and other precious stones, I should say that he values not such Jewels; Now do not many of us esteem their sports more then Christ, when rather then they will leave them, they will leave Christ? do not others love their sleep, their beds more then Christ, when rather then they will forgo them, they will forgo Christ? do not some also estimate their cups, their daintie dishes more then Christ, when, rather then they will deny themselves in the use of them, and beware of excess, they will deny Christ? in their works, I mean, though not in words? do not others again respect their pride, their brave attire, their monstrous fashions more then Christ? Nay, do not some of us, put a far higher price upon their base lusts, and the love of wine, or women, then Christ, when rather then they will part with them, they will part with Christ? for let us Ministers invite you never so movingly to come to Christ, let us clothe our Sermons with all the Rethorick we can invent, to make some of you clothe yourselves with the garments of his salvation, let us uncase in your view all the richest and rarest Jewels that are hid in the cabinet of the everlasting Gospel, let us ostend and shew forth unto you the most orient and fairest pearl that ever the sun saw, Christ I mean, blessed for ever, yet who regards our words, who beleeveth our report? *Isa. 53: 1.* and who for the words sake will leave the world, abandon his lusts, or part with pride, prizing Christ? Men will not do that, No,  
but

I.

† There was a time when the Romans did wear Jewels on their shoes: but now men do worse: for they do even tread that precious pearl Christ under their feet.

but when it cometh to that, farewell Christ: Christ may go whither he will, for as those, *Luc. 14: 18.* so they all with one consent begin to excuse themselves; 1. one saith, I have bought a piece of ground, O this ground, this ground, what an enemy it is to many of us? for it doth even set them *a ground*, and replenisheth their heads and hearts with cares so as that they do not *care* for Christ, but trample this precious pearl † under foot. 2ly. Another saith, *I have bought five yoke of oxen, I pray you excuse me;* O these oxen, these five yoke of oxen, which as some say, are our 5. senses, how they also keep us from the easie yoke of Christ! 3ly. Another saith, *I have married a wife*, and what is she, think you? but mistress pleasure, and therefore because she is the greatest let, he adds, *I cannot come*; but what a follie is this, that men will do so? if a man were proffered a most rich and precious pearl, and he having oyster shells in his hand, should say, I care not for it, for I like these shells far better, would not you say, what a fool is this? and yet such fools are many of us, we Ministers come and tender to you Christ, and tell you what a precious pearl he is, & you tell us *in effect*, that Christ you do not at all *affect*, for you like your emptie shells far better, I mean your cattell, your wealth, your lusts, your sports, your pleasures of sin for a season, though it be to the losing of those far better pleasures, whose enjoyment will last to an endless duration.

2. Again, why do men so refuse to purchase Christ; Q. who doth? I Answer again, Most of us: for as children, when they come to Markets, neither buy nor sell, so, many of us, when they come to the markets of our souls (being hearers) I mean to our Gospel-sermons, neither sell nor buy: they will look upon this Scripture and that Scripture in the Bible quoted by us: but when shall we see them sell, I mean their sins? then they can keep fast enough;

enough; and when shall we see them buy, I mean Christ? Christ may be tendred and offered again and again, and they can give us the hearing of it, but have him they will not; nay, they do even shut their hearts against him, like that silly flower in the Indies, which opens it self against the sun-setting, and shuts it self against the sun-rising, and like that fool in the Proverbs, *which hath a price in his hand, but hath no heart to it.* Prov. 17: 16.

And why, my Brethren? To reason the case with such:

1. Is it because you count Christ too dear? Then see how the Devil coosens you, It is too dear, too dear, saith he; And how too dear? because it will cost you your filthy lusts, your vain and filthy communications, your unruly passions, your excessive eating and drinking, your wantonness and chambering, your strife and envying; and is that too dear, for a man to let go these base lusts to go to Christ, to part with a fantastike fashion to have his part in Christ, to forsake a filthy lust to take his fill in Christ, to leave his infamous vsurie to live with Christ in Glorie? Is this too dear, I say again?

2. If it be because you think it not Necessarye, then let me tell you, how you be deceived in that too, for what is Necessarye? is it not that which we cannot want, and that which always is, as our † Masters in the Metaphysicks tell us? and if so, what shall we think of Christ? is he Necessarye or No? for my part I think him so necessarie, as that nothing I think would do me good, if I should want him, who must supply all my wants, and † always is: Nay so necessarie, as that I count all my time past before I was his, as nothing; for I do not reckon those *horas combustas*, as they call them, and odd days of mine unregeneracie and unbelief as any thing: nor do I esteem my self to have been any thing before I was my Saviours, and he became mine:

† Scheiblerus  
in sua Me-  
taph.

† Hebr. 13:  
8.



mine : and will you say that you do not need him, and that you may forbear to buy him ?

† And so, as the pearl when it thunders and lighteth, will be open, because if it enclose itself in its shell, its generation proves abortive, and is lost: as Geminius writes of it (1. 2. de Lapid. fol. 59.) so be you open to this Terror which is like thundering and lightening, by fear and true and deep humiliation; because else you miscarry and lose your selves for ever.

2. Matter of Excitation.

3ly. If it be because you think you may get more by other means and purchases then by this, as secretly you may be so conceited, then how O how in this also you are beguiled by Sathan ! for suppose you get I know not how much by buying of wool, or cattel, or merchandise, or ground, or the like, what is that to the gain which a soul shall get by purchasing Christ ? Christ being incomparably, indisputably, infallibly, the greatest gain in all the world, and all things else below him and besides him but loss, but dirt, but dung in comparison of him ; *Phil. 3: 8.* and therefore why will ye be so deceived ? but what will become of you in the end, think you ? when this pearl will be your Iudge, when being your Judge, he will refuse to be your Saviour, when refusing to be your Saviour, he will deliver you to your tormentor, when your Tormentor will bind you in chains, when chains of darkness will keep from you the vision of the Almighty, when the Almighty shall pour out upon you whole seas of wrath and furie, and fire and brimstone, in that formidable lake which burneth with fire and brimstone for ever and ever, as it is written, *Rev. 21: 8.* *But the fearfull, and unbelieving, that is, such as would not purchase Christ, refusing to believe in Christ, shall have their part in the lake that burneth with fire and brimstone for ever.* O think upon this, and † tremble, least you perish.

2ly. *This may serve to afford us Matter of Excitation:* as thus, Is it so, then let everie one of you that heareth these words, and hath not yet put off all that he hath, and purchased Christ, do so yet, if he would have him, as a pearl of great price; Mark, you must

1. *Sell and put off all that you have ; Q. And what is that?* In generall,

1. Whatsoever may impedit and hinder the buying

buying of Christ, as those were hindered from coming to Christ and to his great and blessed supper : *Luk. 14: 16, 18, 19, 20.*

2. By Name, all trusting to your legal righteousness: *Phil. 3: 8, 9.*

3. And more especially, all your illegal practices and all your vnrighteousness, even all your pride, all your boastings, all your lasciviousness, all your gormandizing, all your excessive drinking, all your usurie, all your anger, wrath, malice, and all your frothie vain and filthy communications out of your mouths. *Col. 3: 8.*

Q. How shall we sell and put them off?

I answer 1. In the purpose of your hearts, and

1. All the lets and hinderances, which may hinder the buying of Christ; as thus, I have been hindered, say, long enough by you from this blessed purchase, but now, by the grace of God, I will go thorow with it, and nothing either present or to come shall keep me from it: but, by the grace of God, I will have it.

2. All legal Righteousness in particular, put off thus.

Nor will I stand upon any thing I have, or have done, chusing rather to count all that as dung and loss, that I may win Christ, and be found in him, not having mine own righteousness which is of the law: but that which is through the faith of Christ, the righteousness which is of God by faith. *Phil. 3: 8, 9.*

3. And, as for my former illegal practises, and all vnrighteousness (say) I will put off also altogether by Gods help, and Ile offend God so no more (as I have done) *Job. 34: 31.* by Gods help.

2. Actually, And

1. Again whatsoever may hinder the getting of Christ; as for example, and especially that great let, which we call, *Too much Businesse*; for it will not suffer any man that is troubled with it to get that

that precious pearl *Christ*: No : I cannot, saith such a one, when *Christ* is profered to him, I am busie now, I cannot be at leisure now to attend it, and therefore this great let must needs be removed from you, if *Christ* you would have any of you, that is, you must put off all other business, and attend this ; and whilst you go about this, do nothing else in the world but this, imitating herein blessed *Mary*, which would not do as her Sister *Martha* did, which encumbred herself about many needless things, when one thing was more needfull then all such things, even the chusing, hearing and having of *Christ* ; No : No : she would not do so, but left all and sat down at *Christ*s feet and heard his word: *Luk. 10: 39, 40, 41, 42.* Imitate, I say, herin this; for her example may not onely teach you, but all the world besides ; and therefore go and do so likewise, that is, leave all that you have to do in this world, and encumber yourselfs with nothing, but onely busie yourselfs about *Christ*, for whose sake you must sell your all that you may buy him. In a word, I remember what I have read in *St. Jerome* touching this putting off of lets : *If my Father and Mother should come in my way to keep me from Christ, I would sling off the one, and tread upon the other, and run over them both to Christ* : thus he; As he would have done to his Father and Mother, so do thou to any thing that is a hindrance to thee, and would keep thee from *Christ*, sling it off, and trample upon it, and run to win *Christ*. *Four particular hinderances more you have specified in my Rose of Sharon ; unto which I refer you.*

2. You must actually put of all trusting to and resting in your legal righteousness ; ( nay to your own Evangelicall righteousness too ) if after this Exhortation you be tempted to be proud upon your doings, and to trust and to rest therein ; for, if  
you

you do, you cannot have Christ, *who resisteth the proud*, 1. Pet. 5: 5. and looketh upon the humble, who also shall surely have him: *Isa. 57: 15. and Isa. 66: 2.* wherefore say, when Satan would have thee to exalt thy self, and to relie on, and rest in the duties which thou performest, O I must not, I must not. For if duties could save, me that precious pearl Christ should have had no need to die for me, to purchase thereby a truly perfect and everlasting righteousness to me, mine own being altogether imperfect, sinfull, and for that cause unable to justify me, and therefore get thee behind me, Satan, for I disclaim and disown all trusting to mine own righteousness, which is of the law, and do count all things which I have done, *as dung*, and all my righteousness as filthy rags, *that I may win Christ* *Isa. 64: 6. Phil. 3: 8.* Beloved, by this you will mainly differ from all formall bragging hypocrites: For they all trust to their own doings, and are proud upon them (as appeareth by that boasting Pharisee *Luc. 18: 11, 12.*) ask them how they hope to be saved, and they will tell you, that they pray mornings and evenings, read so many chapters, hear sermons, sing Psalms, fast, keep the Sabbath strictly: Tell them that a hypocrite may do these things, and they will answer, True, but they know that they are naught, and do that in secret which we would not do, nor dare do, and besides, we do somewhat more, which they do not, and do it with a true heart, which they want. Lo, how they brag of a true heart, and that they are not as these and these are, and do more then such and such, as they count hypocrites, do, like the abovesaid Pharisee, *Luc. 18: 11. I am not as other men.* I have read of a man, who being condemned to die, thought to save himself from the gallows and from hanging by a certain gift he had of twisting; so these men hope to be saved from hell and damnation, by their gift of knowledge, gift of

† Shep-  
heard in his  
Sincere.  
Conv.

prayer, gift of speaking, and by their alms deeds, whereas in verie deed they lose themselves in a labyrinth of duties, and shall never enter into the heavenly Canaan, except they leave trusting to their own Righteousness: Beloved, God bears with many infirmities in us, but if we grow proud, and begin to brag, and to trust to duties, and to admire ourselves, and to be vain glorious he cannot bear it, but becomes an enemy to us, 1. Pet. 5: 5. and then it fareth with us, as with a man whose throat swells, when it cometh to that, we say, The Lord have mercy upon him; whereas, if another disease trouble him, he may escape; answerably whereunto, a man may escape and be saved, though he have many infirmities, by beleiving in Christ; but if he swell with pride, and trust to his works, he dieth and cannot live, though he should live like a Saint, according to outward appearance: see again *Luc. 18: 12.* So that you must needs actually put off all Trusting to duties, and thinking by doing them to be saved.

3. You must actually put off all your illegall practices, and all unrighteousness, according to that famous Scripture, *Col. 3: 8, 9.* *But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouths, and lie not one to another.* And that to the *Ephes. 4: 28.* *let him that stole, steal no more.* \* One writeth of the oyster, wherein the precious pearl is engendred, that, when it lieth open, and a thief cometh to take it, amputateth and cuts off his hand, because it will not be taken by him; so Christ, though he lieth wide open to poor, bleeding, penitent, sin-forfaking sinners, yet will not be taken by a thief, and one that hath no right to him, going on wilfully, impenitently, remorselessly in his sinfull courses, but rather will cut off not his hand onely, but his soul and body from having any part in himself, or in his Kingdom for ever;

\* Francis-  
cus Rucus,  
de Gem-  
mis.

ever; for it is expressly written: *For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain looking for of judgement, and fierce indignation, which shall devour the adversaries.* Hebr. 10: 26, 27. And therefore when after this Sermon you are tempted, enticed, allured to recommit any of those sins, which formerly you have committed, say, as sometimes Jephthah said to his daughter; *I have opened my mouth unto the Lord, and I cannot go back:* Judg. 11: 35. So, I have opened my mouth before the Lord, and said, that I will offend no more; and besides, if I should yeeld to this sin now, that precious pearl Christ will not have me, nor shall I have him; and therefore I cannot go back: or thus, let me say unto you as it is written, *Prov. 1: 10. If sinners entice thee, consent thou not.* Say, if after this, thy former sins and sinfull companie re-intice thee, consent thou not; for a man cannot have fellowship with the unfruitfull works of darkness and with sinners, and have Christ too; He cannot lie, and lie in the bosom of Christ too, he cannot take delight in sin and sinfull pleasures; and partake of those unspeakable delights which are to be taken in Christ too; he cannot fill his purse and coffers with unjustly gotten riches, and be full of Christs unsearchable riches too; He cannot look upon a woman and lust after her in his heart and look for Christ too; No: No: if a man will have and keep any one sin, and allow himself therein, he cannot have him: for if he that loveth father or mother more then him be not worthy of him, as himself saith of himself; *Math. 10: 37.* how much more is he, that loveth his sleep, his cards, his dicing, dancing, alehouse and tavern-hunting, or a base lust; a filthy strumpet, an unclean conversation, any unlawfull gain, as usurie, simonie, briberie, or any other sin whatsoever



\* See  
 Lu'k. 12:19. where that  
 rich glut-  
 ton intend-  
 eth and  
 resolves to  
 play the  
 Epicure,  
 whereupon  
 he is told,  
 this night  
 they shall  
 require thy  
 soul, as  
 sundrie  
 transla-  
 tions have  
 it, and  
 who be  
 they, but  
 the first  
 and second  
 death?  
 Rev. 21:8.  
 Which  
 maybe not-  
 ed against  
 the Iesuites,  
 who hold  
 that he who  
 hath a will  
 to commit  
 all sin at  
 once, sins  
 onely V E-  
 NIALLY.  
 Bicolor.  
 Tract. 2.  
 Exam. 1.  
 c. 12: n. 57  
 \* Doctor  
 Vult. In-  
 rit. pr. l. 1.  
 c. 35.  
 \* Idem. ibid.  
 1. The De-  
 signation  
 of the  
 Thing so  
 be bought, viz, Christ, † D uand in Ration.

ver more then Christ, and consequently will by  
 no means forsake it, for the sake of Christ, unwor-  
 thy of Christ? and therefore see that you sell all,  
 and put away all your pride, all your unruly pas-  
 sions, all your covetousness, and all uncleanness  
 committed not onely by gross adulterie, gross  
 whoredom, gross incest, but also by close and  
 closet wantonness, and all manner of lascivious-  
 ness, and all unrighteousness, and all boasting,  
 and all evill intentions, which also are \* mortally  
 sinfull, if you would have this precious pearl  
 Christ.

2. Thus done, you must buy Christ.  
 Now here I remember what I have read, when  
 in my younger years I studied the Civill Law, in a  
 famous \* Doctor of that Law, of buying, as name-  
 ly, That four Things are required for it.

1. *Designatio Rei.* The Designation of the Thing.
2. *Designatio Pretij.* The Designation of the price.
3. *Consensus.* Consent, and a \* free Consent.
4. *Datio et acceptio Rei.* The, Deliverie, and  
 Taking of the Thing bought.

Answerably whereunto the same things are  
 here required also.

1. *The Designation,* I add, *and ostension of the  
 thing to be bought,* namely Christ, who is that pearl  
 of great price. Here give me leave to speak a few  
 words to my Brethren in the Ministrie; Brethren,  
 there is utterly a fault in many of us, that we do  
 not preach Christ more, and shew him forth more,  
 as we ought, and as Paul did, who preached no-  
 thing so much as Christ, as you may see, 1 Cor. 2:1, 2.  
 for if our people do but savingly know how to get  
 Christ, it is enough; and if not, all their other  
 knowledge is nothing worth. It is \* reported of  
 the Pope of Rome, that once everie year he sheweth  
 forth

forth a certain glorious Rose, made of gold, balsam, and musk, emblemizing Christ, to his superstitious Romans; and if he do so, whom we do call Anti-Christ, as being against Christ, how much more should we, who profess our selves to be all for Christ, shew forth Christ, not onely once a year upon Christs day, but everie Lords day to our Christ-professing people? but that few of us do, and I for my part do here confesse my self to have been formerly very faulty in it as well as others; but now I will amend that fault, and do as those do who will sell a thing of moment, that is, as they do designate and shew it to them that will buy it, so will I now, and here designate and shew forth Christ, saying; *Lo, the fairest of all men, for he is \* white, and ruddy, the Chiefest among ten thousand*, or, as the Hebrew hath it, the † standard-bearer among ten thousand, that is, among an infinite multitude, a finite number being set down for an infinite; or, to speak more suitably, *Lo, the fairest of all pearls, for did you ever see a fairer?* † They write that the white ones are the best: And can there be a whiter then Christ is, in regard of his innocencie and harmless carriage and conversation? *Hebr. 7:26.* Again *lo the richest of all pearls and Jewels, for its price is above rubies*, saith the wisest of Kings, that is, all Jewels and all the things that thou canst desire, are not to be compared to it: *Prov. 3:15.* or thus: *behold the lamb of God, which taketh away the sins of the world*, said the Baptist once, when he saw Christ coming to him: *John. 1:29.* so I, because, methinks, I see this precious pearl Christ now coming towards you also, to be bought by you; Behold, a Pearl sent and come from God, and now designated and profered by God; O buy it, buy it, and above all gettings get it, O forget not what I say, neither decline from the words of my mouth: *Prov. 4:5.* thus I designate and shew

† Candor  
eius purita-  
tem, rubor  
passionem  
designat.  
Grauat. in  
sua Sylva.  
p. 44.  
† Quidam  
Vertunt,  
sub signis  
habens  
executum  
decemmil-  
lium.

לגד

† Dos om-  
nis Marga-  
ritarum est  
in Cando-  
re. Plinl. 9.  
c. 35.

forth unto you the thing to be purchased by you. O most precious and fairest Pearl, shew thy self to this people, which hear these words, and to such as read them, that they may see thy glorie, as the glorie of the onely begotten Son of the Father, full of grace and truth, I humbly pray thee.

2. The Designation of the price.

2. In the next place I shall come to the designation of the price of it. And

1. It will cost you true saving faith.

2. Much Labour, and Violence.

3. Many tears, and much Trouble.

1. True Saving faith,

1. It will cost you true saving faith, or beleev'ing: for he that will have him, must beleev in him, as you may see *Joh. 1: 12.* and *Joh. 6: 35.* And this faith is like gold, nay more precious than gold. *1. Pet. 1: 7. Rev. 3: 18.*

Q.

Q. Thou wilt say what shall I do then in this case? for I have no such gold, wherewith to buy this Pearl.

A.

I answer, as he who hath no gold, changeth such other coin as he hath for gold, if he can; so do thou exchange that coin which thou hast, I mean thine unbelief, and feigned faith, for the gold of faith.

Q. Who will exchange it?

I answer: Christ will. For he is the Author of it, *Hebr. 12: 2.* And hath said, *I counsel thee to buy of me gold tried in the fire, Rev. 3: 18.* that is, faith tried by fire. *1. Pet. 1: 7.* And therefore go to Christ, and say, Lord, I have none of that gold, which is called true saving faith, but I have store of unbelief and store of counterfeit and hypocritical faith; and I understand that thou canst and wilt exchange that for that which is true gold, I should say, true faith; Therefore, Lord, exchange my copper faith, and my hypocritical faith, and mine unbelief for true faith; Lord, give † me such a faith, I pray thee.

† See my Cluster of sweetest grapes. p. 36, 37, 38. concerning this faith.

2. Labour. † Venale est

2. It will cost you † labour and Violence; Many men

men think, That it is the easiest thing in the world to get Christ; but no such matter: Both Scripture and Experience teach us the Contrarie.

quod habeo, dicit Deus, Eme illud.

1. *Scripture*: John. 6: 27. *labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you:* where give me leave to say unto you also in like manner, labour then, O you also that hear or read these words, for that pearl which endureth for ever, and which the father will give unto you; and let the time past suffice, wherein you have laboured for other things, which perish and can do you no good hereafter, for that is not the labour here *precepted*, nor that which hereafter will be *accepted*.

Dicis ei, quantum valet? Audi pretium ejus, Labor est. August. super Psal. 39.

2. *Experience* teacheth us the Contrarie; for how long have some of us been about it before they could have him, though they did never so much desire him. For my part I can speak it by experience, what a hard and difficult work it was to me to gain him: and how long it was before I could say, Now I have him: even so long as that I thought I should never win him. Nay, I did even wonder how others could sing so merrily in their Congregations beyond the seas *Luthers* hymns, which are so full of Confidentiall Expressions, which I neither durst nor could sing with them, unless I would lie, as many do: Labour therefore, my brethren, Labour, and labour hard to get Christ; for be you well assured, that it will cost you dear first, even many days labour, nay, many nights labour too, as it hath cost others, before you will get him: And therefore up and be doing, and do not stand upon Labour and pains, but work as hard as ever any poor men did, to get, to gain, to obtain that glorious pearl Christ, though it be and must be at so dear a Rate, as is called painfull LABOUR.

\* Heaven  
won by vi-  
olence. p.  
105-111.

3. Many  
Tears, and  
much trou-  
ble.

† Fudit la-  
chrymas  
inst. & Mar-  
garitarum à  
beatis illius  
oculis flu-  
entes, Ba-  
sil. Hom.  
quod sine  
Divinâ Virt.  
mihi p. 254.  
Et postea.  
Imitare  
Mariam  
hanc.  
imitare  
talem, ibid.

† Clerk, in  
his life.  
p. 856.

† Si vobis ex  
terrena fr.  
gilitate vi-  
litis, ex

2. For *VIOLENCE*, see my Treatise called  
*Heaven won by Violence.* \*

3. *It will cost you many tears and much trouble;* as you may see in *Mary Magdalene*, how she wept and watered her cheeks, when she came to Christ for Christ, and her penitentiall tears did flow and fall as so many † pearls from her blessed eyes: *Luc. 7:38.* and in those, *Act. 2:37.* how they were pricked in their hearts before they did and could receive Christ into their hearts: And learned *Junius* tells us how it was with him, when it pleased God to touch him at the reading of the *first of John*: His words are these: *I read part of that Chapter, and was so affected all that day, that I know not where and what I was, my bodie trembled, and my mind was astonished, and tossed:* And most Converts that ever I conversed and conferred with, could say the same, and so may I, for whole nights was I tossed and kept from sleeping, and for a long time together did I bear a most heavy weight upon my heart, which made me crie out with *David*, *Mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me: Psal. 38. 4.* I was afraid to carrie a knife about me, or to be neer a river, lest - - - Nay, I did even feel, when I was truly waking, in my verie tongue a burning heat, as if it had been set on fire, by the fire of Hell, the Night foregoing the day on which it pleased God (it being the Lords day) eminently and signally to reveal unto me his Son by a † Minister of Jesus Christ, who also had been much troubled in mind himself. Beloved, you must make this account therefore, that if you shall buy and purchase Christ, it will cost you also many tears first, and a great deal of trouble; and so consequently must take the pains to be in some pains, and to become † vile in your own eyes, humbling yourselvs deeply, and mourning before him bitterly, *Zach. 12: 10. as one that mourneth for his*

his first-born, because you have so often and so deeply pierced him, some of you with your deep and bloody oaths, and others with their vnclean conversations, and unruly passions.

Or thus, to bring in *Mary* again, † As she wept standing behind him, when she was come to the house wherein he was, so do you mourn before him, being come to this house, wherein he now is, *Matt.* 18: 20. or when you come home to your own houses, that he may come home to you.

But be not mistaken in this, as many, who, when they hear of tears, of trouble of mind, of grief and sorrow for Christ, that of necessity they must have some trouble of mind to be fit for Christ, they will take on and grieve and mourn; I have met with many such who would do so, when they pretended for Christ, and yet never made a thorow bargain for Christ, nor purchased Christ, because they trusted to their tears and not to Christ, so that their tears and troubles were not right for Christ: Beloved, many have sick fits, and then they do as Crowes, that give themselves a vomit by swallowing down some stone, when they are sick, and then they are well again: so when men are troubled, they will give themselves a vomit of humiliation, *Isa.* 58: 5. and then they think that all is well, because they have been troubled, and humbled, and wept, when in verie deed, thousands perish by resting in sorrow, and trusting to trouble of mind, because they think they are well, and neglect Christ. Rest not therefore here, Beloved, I have more hopes of a man that complains of a filthy naughty heart and feels it, then of one who weeps so much as that he doth almost spoil his eyes with it, and stands upon it, and trusts to it, because the one driveth a man to Christ, and the other from Christ, he making his tears a Christ; hence many when they can mourn and have large affecti-

preio ve-  
Qto vos  
appendite.  
August. in  
psal. 32.  
† Imitare  
Mariam  
hanc, O  
Fili, imita-  
re. Basil.  
Hom. de  
Div. Virg.  
p. 254.



ons, think that they are good Christians indeed, and have gotten Christ in deed; and when they cannot weep, as once they did, or could, and want affections, they think they are cast-aways, and give all for lost, because they trust in such things. You will say, What becometh then of your trouble of mind which you ever stood so much upon, if it be so? *I answer*, that feeling of a filthy fowl and hard heart is trouble of mind too, even as *Alexander the Great* once said when some took *Ephestion* to be Alexander, *This is an Alexander too*: Nay I dare say, that as great a trouble it is to a truly gracious heart as any can be: see *Rom. 7: 23, 27.* and *Isa. 63: 17. why hast thou hardened our hearts from thy fear?*

3d. Thing.  
Consent.  
† Dissen-  
tientes e-  
nim & er-  
rantes nihil  
agunt. Do-  
ctor Vultei-  
us in sua  
Jurispr. l. 1.  
c. 35.

*The Third thing is Consent* and a free Consent: for † *Dissenters can be no purchasers.* And therefore if you mean to have Christ and his good will, Christ must also have yours, as you may see *Rev. 22: 17.* and *Pf. 110: 3.* and you must not be like those in *Matth. 23: 37.* to whom Christ said, *And you would not.* Beloved, what say you? Is it a bargain? shall Christ have your free Consent and good will? will you buy him or no? I will give you time to think upon it, and do you give me leave to pause a little.

Have you thought upon it? If you have, and be minded thereupon to make a bargain indeed, and to have Christ, then as *Rebekah* said once to her friends, who asked her, whether she would go with *Eleazar* to *Isaac*, said *I will go: Gen. 24: 58.* So let every, one of you say likewise, *I have him, I will have him*, though it cost me never so much: I count nothing too much for him, who hath done and suffered so much for me. O sweet Saviour, do thou attract this people, which hears or reads these words, to thy self, and win their wills, that they may be no longer *unwilling*, but *heartily willing* to have and to buy so precious a Pearl as thou art,

art, being infinitely rich and unutterably blessed, even God blessed for ever.

*The 4. thing here required is the Deliverie, and taking of Christ.*

*This Thing hath 2. branches.*

*The 1. is the Deliverie of Christ, which consummates this Contract.*

Beloved, you know how other things that are bought and sold are hand-delivered to the buyer if they be movable; Now so, just so is Christ delivered and given to them that buy him and have him: see *Rom 8 : 32. how shall he not with him freely give us all things?* Mark *give, and with him.* Which plainly sheweth, how Christ is given: see also *Joh. 3 : 16. So God loved the world that he gave his onely begotten Son*, where note, that therefore as a buyer doth ask the thing which he buyeth, saying, *give it me, or let me have it: for I will give you your price;* so everie one of you, that now would buy Christ, should say to the Father, who must give his Son, Father, give me thy son, for I am bent to have him. I remember now, what I have read many years past concerning a Certain Great Man among the *Indians*, that, hearing a *New England Minister*, who could speak the *Indian language*, preach very much of Christ in his Sermon, he was so wrought upon, as that he could not sleep that night after, but Cried almost all that Night for Christ, saying *Lord, give me Christ, Give me Christ:* Answerably whereunto do you also, after this sermon, wherein you have heard me speak so much of the buying and purchasing of that precious Pearl Christ, this next night crie and beg, and pray, and say likewise, everie one of you, *O my God, give me Christ, Give me Christ. O Father, give me thy Son.* Thus keep crying this night, and never leave him, till he give him.

*2. The second branch of this 4th. Thing is Taking.*

*Belov-*

4. Thing.  
The Deliv-  
ering and  
taking of  
Christ.  
1. The De-  
liverie of  
Christ.

2. The Tak-  
ing of  
Christ.

Beloved, look as we take a thing and carrie it with us when it is bought by us, so must we now take and carrie this Pearl with us, if it have not been taken by any of us. The Sacred scripture calls this *Taking, Receiving*; and there is a most famous place for it in *Joh. 1: 12. But as many as received him, to them gave he power to become the Sons of God, even to them that beleeve in his Name: where we have*

3. *Notable things presented to us.*

1. *A Dilatation.*

2. *A Denation.*

3. *An Explanation.* And all 3. verie fit for my present purpose.

1. a Dilatation.

1. *A Dilatation.* But to as many as received him; Mark, as many: Which evidently sheweth, that many of us have him. The like expression of many we have in *Matth. 26: 28. For this is my Bloud of the New Testament, which was shed for many, for the remission of sins.* and *Rom. 5: 15.*

See also *Cant. 2: 1.* how Christ calls himself a Rose of the field, saying, *I am the Rose of Sharon*, or of the field, and by Name of Sharon-field; Mark, he is not a garden Rose, or a Rose enclosed, but a field Rose, as lying open to all to be taken by any of us all, his salvation being a *Common salvation*, and he a *Common and universall Saviour* in a sense, for *Many, Jud. 3.* But especially you may take notice here of that famous place in *Rev. 22: 17. And let him that is athirst come, and whosoever will, let him take the water of life freely*, Mark, *whosoever will.* So that answerably thereunto I may say likewise, let him that is athirst after Christ come, and whosoever among you all will, let him take and buy this precious Pearl Christ. Beloved, what can you desire more, any of you that will, (God making him able to will) may have him, and therefore how can you leave him? O how this wrought upon some bodies

bodies soul, when I pressed it ! O how that person which I mean wept for joy, when this expression came home to his soul ! I urging it, *As Many, oh, as many as received him, and whosoever will, let him take*; for then, said I to my soul, may you also, O my soul, take him, because whosoever will (by Gods help) may. Oh what may hinder us then, dear souls, from Taking, hinder us from beleving? O be you moved also, seeing whosoever will (by Gods assistance) may take now Jesus Christ, whatever he have been heretofore, though a verie beast, a belialist, a drunkard, a boaster, a fornicator, a biting usurer, a most angrie wasp, a verie thief, a covetous person, yet may he come, if he come in faith and will sell all, and coase to do evill. I say again, that then he may come, and take that precious Pearl Christ: O come, come then, poor sinners, and reach forth your arms as high as you can (I have done so my self) but especially the arms of faith, and apprehend thereby that precious Pearl Christ, which here is tendred unto you, to be apprehended by you; and let everie one of you now say, as its dear Spouse, *Cant. 2 : 16. My beloved is mine and I am his : so this precious Pearl Christ is now mine, and I am his, and his for ever, O for ever.*

2. A Donation : to them gave he power to become the Sons of God : which plainly sheweth, that therefore, if you will, through grace, everie one of you, that never yet bought this pearl, may now forthwith, by taking it, become a child of the most high God, though formerly he have been a verie child of the devil. Now what said David once ? *seemeth it to you a light thing to be a Kings Son in law ? 1. Sam. 18 : 23.* answerably whereunto I say unto you, And seemeth it to you a light thing to be, Ile not say, Sons in law, but Sons and Daughters to the King of Kings and Lord of Lords ? O by all

2. a Donation.

all means take , O take that precious Pearl Christ , that this day you may come to be the Sons and Daughters of Almighty God. O most Mighty God , incline and move the hearts of such as do or shall read these words , that they may take thy Son , and thereby may become thy sons , I humbly beseech thee.

3. *An Amplification ; Even to them that beleeve in his Name :* Mark, it is no more but onely to beleeve in Christ , Namely at first , and you shall have Christ, and Christ will then become yours, if by beleeving you will take him, and become his : O beleeve , beleeve then in his Name , and so take him, that is , beleeve verely that he will have you , and that you shall have him , and that he will save you, having laid down his precious life for you , *Gal. 2: 20.* and that you shall live by him , having lived to him , and that for ever : Thus take him. I have read of *Alexander the great* , that , when he was landed in *Asia* first , called *Asia the less* , he fell all along upon *Asias* ground , and embracing it, said *Teneote O Asia* , that is *I hold and have thee O Asia* ; and so do you now , that have heard or read these words , and so are come so neer Christ, fall all along upon the ground (I have done so my self also) in your own houses and in your severall rooms, where you are wont to pour out your prayers , and crie and say to Jesus Christ everie one of you, that is bent to have Christ by beleeving, *I take thee Now , and I hold thee , O dear Saviour , sweet Jesus , as a Pearl of great Price , and as my Pearl :* for so I wil call thee now and hereafter for ever , for thou art become now my salvation , *Isai. 12 : 2.* And my Lord , and my God , *Joh. 20 : 28.* Lord , I beleeve , help thou mine unbelief. *Marc. 9 : 24.*

But here you must beware of a great delusion , for many do verely beleeve that then they do beleeve , and by faith take Christ , when they say so ,  
when

when no such matter. Our towns and Countrie Parishes are full of such. Go to everie house in this town and knock, and say, ho, Are there any beleevvers here and such as have taken Christ, and trust to him? And they will All say, *we are all beleevvers, we have all taken Christ, and do all put our trust in Christ*; Nay go to everie blind alehouse in the Countrie, and knock, and ask, ho, are there any beleevvers here? and all the drunkards there will say the same, *we do all beleev*? Beloved whom to shall I liken such? They are like the Peach tree, which leaneth upon a wall, but is fast in earth; for so do they lean upon Christ in words, but are fast in the earth, fast in their sins, fast upon their ale-benches; but be not you like unto them, do not onely say so, that you beleev, and take Christ, but desire God to take you off clear from the world, and out of the earth, and out of your sins, and really to engraft you into his dear Son; and he will send the spirit of his Son into your hearts crying, *Abba Father*, and causing you to say the foresaid words with and from your verie hearts, as beleevving what you say in your hearts, *for if thou shalt confesse with thy mouth the Lord Iesus Christ, and shalt beleev in thine heart, that God hath raised him from the dead, thou shalt be saved*: well, is it done, dear souls now, is it done? If not yet, then Consider these following Incentives, that it may be a bargain yet, as

1. Consider what an absterfive Pearl Christ is.
2. What a satisfying Pearl he is.
3. What a Rich-making Pearl he is.
4. What an Absolutely Needfull Pearl he is.

4. Incentive. c

1. What an absterfive Pearl he is, even as other Pearls also are of whom Authors write, † that they will *abstergere* and take away the noysom humours of our bodies; Answerably whereunto Christ

1. Incentive.  
† Habent  
Uniones  
virtutum  
malorum



humorum  
absterfi-  
vam, Ge-  
min. l. 2. de  
Met. &  
lap. c. 7.

† Omnia  
Christus est  
nobis. Si  
Vulnus  
Curare  
delideras,  
Medicus  
est. Am-  
brof. de  
Virg.  
† Si Febri-  
bus æstua-  
fons est. id.  
ibid.

2. Incen-  
tive.

† Cum Ob-  
jectum In-  
tellectus sit  
Omne Ens,  
nunquam  
ejus capaci-  
tas imple-  
bitur, ac  
proinde ad  
Ultimam  
perfectio-  
nem non  
perveniet,

donec apprehendatur omne Ens, quod accidit, cum apprehenditur Deus, qui comprehendit in se perfectiones omnium Entium. Davor. Disp. 2. a. 1. prop. 4. 3. Incentive,

Christ will purge away all the ill humours of our souls, as you may see, *Hebr. 9: 14. How much more shall the blood of Christ, who through the eternall spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* and *Tit. 2: 14. who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people.* and *1. Joh. 1: 7. And the blood of Jesus Christ his Son cleanseth us from all sin.* And therefore, ho, every one of you that is sick now of any malady, disturbed with any venomous humour, annoyed with any swelling humour, let him come to Christ, and buy and take Christ; for he can heal all our † wounds, and diseases by his wounds; *Isai. 53: 5.* he can cure the tympanie of pride by his humility, the dropsie of coverousness by his Charity, the burning † fever of concupiscence by his Chastity, The Canine appetite of gluttonie and drunkenness by his sobriety, the frenzie of passion and anger by his Taciturnity: And therefore go and buy him, go and take him, go and be purged by him. And the Lord in mercy blees this sermon to thee, in order thereunto. Amen, So be it.

2. *What a Satisfying Pearl it is;* because it is God, in whom are contained the † perfections of all beings, which cannot be said of any other Pearl or Thing.

3. *Consider what a rich-making Pearl it is,* even as other Pearls are, that are of great value, and more especially those 2. of *Cleopatras*, formerly spoken of more particularly in 2. Respects:

1. *Consider how Rich it will make thee here.*

2. *Consider how Rich it will make thee hereafter for ever.*

1. *How*

1. How Rich it will make you here, And

1. Spiritually Rich: for in him are hid all the Treasures of wisdom and of knowledge, saith Paul. Col. 2: 3. who also when he was sent to preach, had this Commission given him from above, that he should preach among the gentiles the unsearchable riches of Christ: Ephes. 3: 8. which sheweth, that therefore there are unsearchable riches in Christ: So that if you shall buy and purchase Christ, it will be with you as it was with the inhabitants of Jerusalem in the days of Solomon, for as then silver was as common and plentiful as stones, in Jerusalem; 1. King. 10: 27. so grace and goodness, wisdom and knowledge, and righteousness, and godliness, and vertue will be as plentiful with you too. For of his fulness have all we received and grace for grace. Joh. 1: 16. So plentiful were the riches of grace and godliness in the days of Christ with men and women that had bought and purchased Christ.

3. Incentive.  
1. Respect.  
1. Spiritually.

2. But this is not all: They that Purchase Christ shall have the things of this life with him also, that is, as much thereof as they need, and as much as he in his wisdom thinks fit for them to have; for your heavenly father knoweth that you have need of these things, saith Christ, Matth. 6: 32. And shall he not with him also freely give us all things? saith the Apostle, Rom. 8: 32. So that the Father may say of such as buy Christ his Son, as once father Isaac said to Esau his son, concerning Jacob his son, with Corn, and Wine have I sustained him, and what shall I now do to thee, my Son? Gen. 27: 37. So with meat and drink have I sustained them, and all things else that are needfull for their comfortable Living, and what shall I do more for them? If then you love and desire riches and plenty of all things both spirituall and temporall, or at least so much of temporals as you need, and will do

2. Temporally.

2. Respect.

† Hæc res  
plus profi-  
cit, si pro-  
ponatur  
spes Utili-  
tatis futu-  
ræ. Cicero  
l. 2. de  
Orat.

† Tu am-  
plos Para-  
dyfi Sinus  
paradis, Tu  
inestimabi-  
le paras  
regnum, tu  
introducis  
in Cælum.  
Chrys.  
hom 2. de  
Epiph.

1. Cor. 15:  
43. † unde  
in futuro sic  
Justus for-  
tis erit, ut  
etiam, si  
velit, terram  
commovere  
possit. An-  
selm. de  
simil.

† Cum  
Deus expe-  
rit operibus  
nostis re-  
tribuere  
pro terrenis  
cœlestia,  
pro tempo-  
ralibus  
sempiterna.  
pro medicis  
Magna.  
Cyr.  
Sermon. de  
Electione.

you good, O then buy Christ, that, having bought him, you may with him, and in him, and by him freely and fully enjoy all things. for *in his left hand are riches, and honors*, Prov. 3: 16. which he is ready to give, to them that buy him. Nay, he is so rich a Pearl himself that whosoever hath him hath more then any rich worldling hath in the whole world, because he hath *habentem omnia*, that is, him that hath all things, and so hath *omnia* that is *All things*: O rich, O truly rich-making Pearl! O *make then this People, and those that read these lines rich indeed, sweet Saviour, and my most dear and Precious Pearl, and, that they may be so rich indeed, induce their hearts to buy thee indeed, I heartily pray thee.*

2. Consider how rich it will make you hereafter for ever. For how, Oh how the † hope of gain to come, by a thing required of us, will move us to it! answerably whereunto how should you be moved to this, by Christs bringing of you, if you get him, to heavens Paradise, Luc. 23: 43. and to glorie, Hebr. 2: 10. and to † a Kingdom, Math. 25: 34. even a Kingdom of glorie, and unto joys full of glorie, Matth. 25: 21. 1. Petr. 1: 8. and that first presently after death in regard of your souls, Luc. 23: 43. and then secondly, after Iudgement, when your vile bodies, being resuscitated, and called forth out of their graves, shal feed on Ambrosiam dainties, when having laboured hard, and born the heat of the evil day, you shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven and of glorie; when having put off weakness, you shall put on incredible † strength, when having left your clouts, you shall be caught up to Christ in the clouds, and so shall for ever mansion with Christ, when Christ shall wipe away all tears from your eyes, when your eyes shall see your Salvation, when Salvation shall be your remuneration to an endless duration, when for † small mat-

matters we shall receive great, for temporall Celestiall, when for ever you shall be feasting after all your fasting, singing after your sorrowing, seeing after all your sighing, and seeing God himself as he is, and your selvs glorified, and all things else in him, and shall be drinking in unspeakable pleasures, after all your displeasures, when the pleasures of sin shall be esteemed as dung, and dirt, and puddle water, in comparison of those crySTALLINE rivers and living waters of divine Consolations, which run before the throne of God, and finally fall into that ocean of joy and gladness, which is in God, and in his Son Jesus Christ, that sweetest and richest Pearl, to be praised and magnified for ever.

4. Consider, what a needfull Pearl he is :

And that 2. ways :

1. In respect of Grace to be had here.

2. In respect of blifs and Glorie to be had hereafter.

1. In respect of Grace to be had here. For no true saving grace can be had without him. For Grace cometh by Jesus Christ, saith saint John. 1:17. Some have thought and laboured to make the Philosophers stone (as Paracelsus, Basil the Monk, Behmen, and others whose writings I have perused about it) to produce † New Metals and to turn other Mettals that it toucheth, into gold, but could not, as it is † said by some, do it, because to turn one Mettal into another is a Miracle, as to turn water into wine; Job. 2: 9. so some will coin grace out of duties, but they will never be able to do it, because it is a work, which properly appertaineth to Christ, Job. 1:16. (as I shewed above

† Sicut per Speculum vitreum Trina nobis Visio administrabitur, quæ & nos ipsos, & ipsum Speculum, & quicquid prælens adesse videmus, sic per Speculum claritas divinar, & ipsum Deum videbimus, & nos ipsos, & omnia alia Fulgent. in Epist.

4. Incentive: set forth  
2. Ways.  
1. Way.

Is mihi verus Naturalis Philosophiæ filius qui nova Metalla producere novit. Jonston in sua Thaumaturgia in matogr. E-

G 2  
Epist. Dedicat. Idem Hooker asserit, sed libram unam argenti vivi, unicâ liquoris rubicundissimi guttulâ in aquam Kelleyus Anglus convertit, & tantarum hic pulvis virium, ut uno grano quinque tingeret millia, & uno decem circiter auri puri extraheret Uncias. Senertus de Conf. & Diss. c. 2.

in my former discourse upon another Account, unto which I do refer you.) And therefore oh the needfulness of that precious Pearl Christ! Oh how this should move men, that would have Grace, to make out for Christ, to get Grace! but herein lieth our extream miserie, that not one of a thousand thinketh upon this, and so consequently labours not to gain grace by Jesus Christ. As for us, let us Consider of it, and buy Christ purposely for that verie end that we may get grace by such a purchase.

2. Way.

2. *In respect of Glorie to be had hereafter.*

Some trusting to themselves have dreamed, and many think still, that they shall enter into glorie, and not miss, becaufe they look upon themselves as good people, for their good deeds; but they will find themselves utterly deceived. For what saith the Sacred Scripture? *Neither is there Salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved: Act. 4: 12.* and therefore when such shall come to die, and call and look upon their good deeds, and expect great matters from them, that they should comfort them and save them, and help them, then as that King of Israel served that woman, which in the siege of Samaria cried to him, and said, *Help my Lord, O King, 2. King. 6: 26.* answering her, and saying, *If the Lord do not help thee, whence shall I? vers. 27.* so they will all answer them and say, if Christ do not help you, whence shall we? Prayer will say so, if the Lord Christ do not help you, whence shall I? so fasting, so hearing, so relieving the poor, and everie other good deed will say so, there is no trusting to good deeds then, that they will then save us. Indeed self-humiliation hath a great Name, The strict keeping of the Lords day hath a great Name, visiting hath a great Name, alms-deeds have a great Name, but all that



that will not save us, as the above-said Scripture *Act. 4: 12.* declareth it to us; it is Christ, and only Christ which can do that. No other Name, or thing, or work may or can, being stained with sin; let a man macerate his bodie with fasting, let him set open his eies like sluces and water his cheeks with weeping, let him obdurate & harden his knees like to the knees of a Camel, as Saint *James*, with kneeling, let him commute and change nights into days, and spend them wholly, like Christ, in crying and praying, let him live as strictly as an Eremitte, and scarce look upon man or woman, let him zore up in the pensiveness of his thoughts, like an Eagle, let him thereby peep into heaven, let him be so rapt up by the power of contemplation, and so carry himself before men, as if his whole conversation were, like *Pauls*, in heaven, and let it be carried abroad upon the wings of fame, that he is a Saint upon earth, and as honest a man as ever lived, and came into our Parish, yet if Christ do not save his soul in heaven, what shall? shall such excessive afflicting of his bodie? shall his extraordinarie abstinence? shall such high towring up to the pinnacle of contemplation? shall such long-lasting and most fervent seeking after God? Such mighty strivings to be saved? Such a to be admired way of walking? Such a singular manner of living even beyond the reach of all the Neighbours he hath? No, No: Christ must and only Christ, and None but Christ, as that Martyr said: None but Christ, None but Christ.

Beloved, I must confesse that a man may, if God will let him, do well here on earth without Christ, as experience sheweth it, he may tumble himself upon heaps of shining gold, like *Domitian*, without him, he may be scrued up to the top of worldly honour without him, he may hoist up his  
sails



falls and slide down the streams of sinfull pleasures with a prosperous gale, without him : but that honour, that glorie, those riches, and those pleasures, which in heaven only come by Christ he cannot have, unless here he have his part in Christ : And therefore away to Christ, and for Christ : To whom alone be all honour and glorie. *AMEN.*

**Ad JESUM CHRISTUM AU-  
THORIS** *Poëma innoventior.*

**T**HESPIADES *vestras nunc Christo dicite laudes,*

*Dicite, tu Rex es Magnus, verèque beatus,  
Tu Mirè pulcher, tu Gemma es, tuque Rubinus,  
Tu Lapis es rarus, quo non pretiosior alter.*

*Atque idè transcendens sit tibi Gloria, Christe,  
PRINCEPS, sit celebris totum tibi Fama per  
Orbem*

*Terrarum hunc, diversa polus dum sydera pascet.*

*The Contents of this Treatise.*

1. **T**HE Text opened.
2. **T**he 1. Doctrin Raised, that a Christian Instructed, bound, and bent for heaven is a Merchant-man, or like a Merchant man.
3. This Doctrin Illustrated by 2. Problems.
4. Applied by 1. an Use of Addubitation. 2. by way of Exhortation, wherein Merchandizing is Spiritualized in 14. Particulars, and the 2. promised Tables exhibited.
5. A 2. Observation raised, That the Things of heaven, among which Christ is the Principall, and which are like goodlie Pearls, must and will be duly sought after by a Christian instructed and bound for heaven.

6. The said Observation illustrated by 4. Problems.
7. Applied by way 1. of Information 2. of Adhucation.
3. Of Probation 4. of Conviction. 5. Of Communication. 6. Of Excitation to seek after the Things of heaven, whereof Christ is The Princippall. Where 8. Rules are prescribed. And 3. Generall Motives proposed. And 5. Motives more about Christ in Speciall.
- 8ly. A Third Observation raised, as Namely, That when a Man after all his seeking after Christ and other heavenly Things, as so many goodly Pearls, hath met with Christ, he will and must part with all that he hath, and purchase him, as the most precious Pearl above all Pearls.
9. Which expression *above all Pearls* is extended
  1. To all Pearls properly so Called.
  2. Improperly so Called.
10. For the Illustration of this Observation,
  3. Quæres resolved, as
  1. Why Christ is a most precious Pearl above all Pearls properly so called: Which is answered in 5. Respects.
  2. Why Christ is a Most precious Pearl above all Pearls improperly so called, answerd thus: Because they are all finite, He infinite, as God.
  3. Why a Man that would have Christ must part with all that he hath, and so purchase Christ, answered 4. Ways.
11. The same Observation is applied.
  1. By Way of Communication. 2. By way of Excitation,
    1. To put off all, which is particularized in many Things.

2. To buy Christ: Where 4. Things are required: which 4. Things are branched out again into severall other Things.  
 12ly. Then 4. Incentives are added: all which are subdivided into many particulars to be seen in the Treatise itself.

**FINIS.**



The  
UNVALUABLE WORTH  
Of  
M A N S S O U L.

*And that great Question, what a Man  
must do, that he may not lose this  
his precious Soul to all*

E T E R N I T Y,

Perspicuously Resolved:

*Together With*

17. Chief ways whereby it may be lost: And but  
One whereby it may be saved, fully Discovered:

In II. P A R T S.

By CHRISTOPHER JELLINGER.



Anno M D C L X X V I.

THE NORTH

U. S. A.

AMERICAN

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

NAVY

U. S. A.

To the Right Worshipfull,  
**The M A I O R,**

*His Brethren the Aldermen, and  
 all the Inhabitants of the Famous  
 Citie of EXCETER.*

Grace and Mercie be Multiplied.

*Right worshipfull,*



When I dedicated unto you my former Tractate, called *A New Canaan*, the times were such, as that I was afraid to be seen among you, and to tender the same unto you: but now, seeing it pleased the Divine Majesty to grant more LIBERTY, I am bold, after my long silence, both to preach and to print in the Name of Jesus the things of Jesus, and also to Dedicate unto you what I have preached and caused to be printed in this Book.

And that so much the rather, because I am so exceedingly obliged unto your Citie, which, when being called from *Geneva* († where I was a Student in Divinity and a Preacher) by that famous Minister of Christ, *Mr White* of *Dorchester* into England, did not onely entertain me, but also maintain me, till I had learned your language, and could preach therein: whereas before I could preach in *Dutch* and *French*; so as that I cannot but return to this your Citie my most

heartly

† Being fled thither after I was persecuted from the famous University of Heydelberg by the bloodie Papists for Religions sake,



heartly and humble thanks for the said favour ; kindness, and Courtesie: beseeching the Divine Majesty amply to retaliate the same, both in the world that now is, and in that which is to come.

Now to the Matter in hand.

I tender here unto you a Theatre wherein is brought forth the most precious Soul of man, shewing her gallantrie, parts, endowments, Descent, Rise, whereby it cometh bubbling  
 † Heb. 12: 9. from the \* Father of Spirits into him to be his companion, whilest he is here on earth, and after the Generall Resurrection to abide with him to all eternity; together with the many ways whereby it may be eternally lost, the Severall vices, and sins I mean, wich will undo her utterly, if she have not an extraordinarie care, even dayly: For there cometh up Unbelief and a false Application of Christ and promises, and after they have acted their parts, are put down again by my silent pen. After that up cometh unsound trouble of mind, lying hid and unemployed profaneness, Sensuality, Anger, and an unbridled tongue, and Hypocrisie also, which after they have made their appearance are put down likewise by the same pen: then pride and vain-glorie come up, like King *Agrippa* and *Bernice* with great pomp, *Act.* 25: 23. and after a while are put down likewise. And so one way and Vice after another ascend, and, after their shew made, are all put down in the same Manner.

CHRIST

C H R I S T also, as by whom alone, this precious Soul of Man may and must be saved, cometh up shewing himself in the same Theatre, like Solomon in all his Glorie, with all his attendance, retinue and great train, some going before, and some following after, according to *Math. 21:9.* so that the Reading of this Tractate and the beholding of the Severall Scenes therein Acted will by their variety doubtless create both in you and others that shall read it that delight, which \*variety is wont to produce, by Gods blessing.

† Varietas  
Delectat.

To be short, the Theme here Centred, couched, and followed in the Circumference of this Treatise is so considerable, as that a Certain Wise Man advised a Certain King that everie day he should Meditate one half hour upon these verie words of my Text, *what is a man profited, if he shall gain the world, and lose his own Soul?* which I advise you to do likewise, reading everie day a piece of this Treatise, and still asking each of you himself, O what shall I do that I may not lose my poor Soul by any of these 17. ways, which here to me are Discovered, to all Eternity? for then you will be presently told what course you must take that your souls may not be lost, but saved. I must confess, that I have been somewhat long about the writing of this Book; and if any will know the reason of it, I shall answer him, as a Noted \* Painter, who, because he was long a drawing his Pictures, and one asked him

† Zenex.

why

why he did so, made this Answer, Because I  
 paint for ETERNITY: So I have been  
 long a Penning this Treatise, because I wrote  
 for ETERNITY, I add, and of E-  
 TERNITY: as the Tractate it self plain-  
 ly sheweth: and I do wish with all my heart,  
 that you would therefore take more time then  
 yet you did to studie and to Mind Eternity!  
 Even dayly saying, O ETERNITY!  
 O what is Eternity? and here † Imagine a  
 1000 years, alas that is nothing to Eternity. I-  
 magine again 1000000 years, and that is  
 Nothing to Eternity. Imagine a 1000 millions,  
 of years, and that is Nothing to Eternity nei-  
 ther. Imagine a 1000. 1000. 1000. 1000.  
 1000. 1000. 1000. 1000. 1000. 1000. Mil-  
 lions of years, yet you have not found out  
 the beginning of Eternity. O how all these  
 forsaide 17. ways and Vices whereby mans  
 precious Soul may be lost, would be left, if  
 Eternity were more heeded and considered! I  
 have read in a Certain \* Author, that in the  
 Desart of Africa a certain beast fell down,  
 being tired, and that the Serpents came to-  
 gether as to a feast, to devour the Carcase,  
 and they presently ran all away, and hid them-  
 selves in the sand, upon the sight of the Basi-  
 lisk. Eternity is such a basilisk, which would,  
 if we did but let it fall into our minds dayly,  
 drive away all our Serpents, I mean our sins  
 and make them flee away from us; for dreadfull  
 are the windings of it, and infinite its orbs  
 and

† Cornelius  
 us à Lapide.

† Cornelius  
 à Lapide.

\* Drexelius,  
 who hath it  
 out of Acli-  
 nus.

and circuits, able to affright all that are in their right wits; so that one of the ancient Fathers, called *Pachomius*, doth advise us everie day not onely to think on our last day, but also everie minute we have, so to live as if we lived in fear of everlasting torments, that so by the mercie of God we may escape them: and of himself it is reported, that whensoever he felt any unlawfull thoughts to arise in his mind, he would drive them away with the remembrance of ETERNITY: and if at any time he perceived them to return again, he still repelled them by meditating seriously upon Eternity, the fire that never goeth out. O let us do so too.

Thus much concerning ETERNITY.

Now the most high and holy God so diffuse his Holy Spirit in all your hearts, as that you may all press forward toward the effecting of the Things which in this Book and Dedication I do expresse, labouring for a gust of the verie Joys of heaven therein *pointed at*, and leading that extraordinarie, exemplarie, harmless and Holy life which we are *appointed to*. So prayeth

Your most humble Servant

*In our Dearest Lord,*

Christopher Jelinger.

To the R. Worshippfull,  
**RAWLIN MALLACK**  
**ESQUIRE,**

And Justice of the Peace in the  
 County of DEVON:

*Grace and Peace from him which is, and  
 which was, and which is to come.*

Right Worshippfull,



He Soul of man is a Case of jewels,  
 more worth then all the world, as this  
 Treatise sheweth. For what is it but,  
 as \* one worthily writes of it, an  
 immortall substance most like unto God,

\* Anima  
 est sub-  
 stantia Cre-  
 ata, invisi-  
 bilis, in cor-  
 pore, im-  
 mortalis,  
 Deo simili-  
 ma, imagi-  
 nem habens  
 Creatoris  
 sui. August.  
 in libro de  
 Defin.

Anima.  
 \* O anima,  
 redempta  
 sanguine,  
 deputata  
 cum Ange-  
 lis, capax  
 beatitudi-  
 nis, rationis

having and bearing the Image of its Creator, I add,  
 and † redeemed with Christs own most precious  
 blood, deputed to live with Angels, capable of hea-  
 vens blifs and beatitude, and enobled with Reason,  
 and, though \* invisible, yet living in Mans bodie,  
 as his Actions and operations do evidently evince  
 and declare. And what is the world but Vanity,  
 but dirt, but dung, and a perishing thing, and in  
 that respect but of little or no worth, being compar'd  
 with it? And therefore O that we could prize the  
 one, according to its worth, and weighiness, and  
 despise the other according to its vainness, nothing-  
 ness

particeps! Bern. in Medit. † Cyrus Major moriens apud Xenophontem ca-  
 air, Nolite, O mihi charissimi filii, me, cum à vobis discessero, nuquam  
 aut nullum fore credere, nec enim dum eram vobiscum animum meum Videba-  
 tis, sed cum esse in hoc corpore, ex iis rebus quas gerebam, intelligebatis. Eun-  
 dem esse creditote etiam si nullum esse videbitis. Cicero in Cat. Maiore.

ness and lightness. well, this this Treatise, which here I tender and Dedicate to you, will show, how it may be done, if it be well followed: and also, what a man must do that he may not lose his precious soul to all Eternity.

Follow it therefore, Dear Sir, and above all things in the whole Worlds Circumference, labour to save your immortal and most precious soul, according to the things which in this Tractate I press, to make you, Noble Sir, and all others that shall peruse it, press toward the Mark, for the price of the high calling of God in Christ Jesus, Phil. 3:14. and to strive as for life to enter in at the strait gate, which leadeth unto life, Matth. 7:14. for the gaining of eternall life. Life is sweet, that especially which is called Everlasting, and could we but strive so, fight so, contend so, and tread so, as we ought, the Vestigia's here shew us, for our going up, as it were, by steps, to that height of hope, which in this life a man may tower up to, and could we live such a strict, such an holy, such a Seraphicall life, as in this Tract is taught us, how vvell vould it be with us! and how able would you be then, Sir, to eccho forth those verie same expressions, vvhich that great Apostle bath 2. Tim. 4:7, 8. I have fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of Righteousness, which the Lord, the Righteous Judge shall give me, at that day, and not to me only, but unto all them also which love his appearing, being filled vwith unparallelable consolations!



Much Honoured S<sup>r</sup>, let me mind you of another thing more, as you are a Gentleman of great quality: Gentlemen are commonly more at leasure to listen to such a Discourse as this is, then others, vvhich are under a pressure of vvordly vvork and labour, and can hardly read any of those excellent Books, vvhich are novv extant, in a vvhole year, or any part thereof at any time: and therefore I hope you vvill afford some of your spare hours to read that Lecture vvhich here is read and taught from so precious a Scripture, and that you vvill not put off these tenders of my love, and such a subject, as this is, like that unvvise King of Macedon, vvho, vvhen one tendred to him a Tractate tending to Immortality, excused himself from the reading of it vvith this saying, *ἡμετέριον* I am not at leasure. But especially, I must beseech you, Most vvorthy Sir, that before ever you read one line in this Book, you vvill pray to the most high God, that he himself vvill vvrite these lines in your heart, vvhich I have vvritten in this Book, that you may follovv them. and oh that you vvould follovv me in this! For hovv many good Books are read in vain vvithout this? This this must and vvill make these my labours auspicious, your reading prosperous, and your laudable endeavours salutiferous: but I also will pray for you. O my God, bedew thou therefore these silent lines vvith thy benediction so, as that they may prove effectuall to this thy Servants soul, in such a manner, as that vvithout fail, it may be heavened in that blessed Receptacle of all gracious souls, called Paradise, 2. Cōr. 12: 4. where  
plea-

pleasure is without torture, life without death,  
 Glorie without ignominie, light without darkness,  
 Iubilation without Ejulation to an Endless Du-  
 ration. So prayeth

Your Worships

*Most humble Servant in our  
 Dearest Lord,*

CHRISTOPHER JELINGER.



*Besides that onely One way whereby the*  
**Precious S O U L of M A N**  
 may and must be Saved,

*There are these 17. Chief and usuall ways  
 whereby it may be Lost.*

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. <b>I</b>t may be lost by unbelief.</li> <li>2. by a false and Groundless application of Christ and Promises.</li> <li>3. by Unsound Trouble of Mind.</li> <li>4. by lying hid and unemployed.</li> <li>5. by Profaneness.</li> <li>6. by Halves.</li> <li>7. by Difficulty and Discouragements.</li> <li>8. by Mistakes.</li> <li>9. by sensuality.</li> </ol> | <ol style="list-style-type: none"> <li>10. by Rash anger and an Unruly Tongue.</li> <li>11. by Pride, boasting, and Vain-glorie.</li> <li>12. by Covetousness.</li> <li>13. by Hypocrisie.</li> <li>14. by Lets.</li> <li>15. by Resting in Duties.</li> <li>16. by Delays.</li> <li>17. by Instability.</li> </ol> |
|--|---|

*To the Christian Reader, Gods Blessing.*

**C**ourteous Reader, there are, besides that onely one way whereby thy soul may be saved, Christ I mean, 17. ways which lead amiss, and whereof everie one if thou beest led by it, will make thee lose thy precious soul to all Eternity: and therefore in what a Case art thou? Thou art like a man, who is to take a journey which will be either his Making or Marring and utter ruin, as he may chuse his way, and hath 18. ways before him, whereof there are 17. whereof any one, if he take it, will bring him to perpetuall ruin: and but one to the place by him intended, where he may be made for ever: so that he had need of a good guid indeed for his Direction. I say thy Case is like his. And therefore, O what need hast thou of a good Guid also! Well, this Treatise is such a Guid; which will warn thee of each misleading way, that thou mayst shun it, even everie one of the said 17. and shew thee that one onely way which thou must take that thou mayst be saved. O take this Guid, O use it, O follow it, in thy Spirituall Iourney, that thou mayst not lose thy Darling and most precious soul to all eternity.

## T E X T.

M A T T H. 16: 26.

*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his Soul?*

The first part.

The Introduction.



When the Phœbean Orb doth with its most lively and far sparkling beams irradiate the terrene bodies of this lower world, then, O the plenitude of activity, wherewith it filleth the animate, and of clarity wherewith it embrighteneth the inanimate! so when that *שמש צדקה* or, glorious Sun of Righteousness darteth forth and casts abroad its refulgent beams in and by a gracious discoverie of a Gospel verity, in and through the horizon of mans intellect, as here it doth, then O what a deal of activity, O what a mass of shining light, O what a world of heavenly knowledge is there shed abroad thereby into his mind, as by these words it appeareth! for now and thereby we may know the transcendentall worth of mans immortal soul in its make and constitution, and the unvaluable loss of it in its damnation, which few knew so before, so that in this I intend to tract the *vestigia's* and words of my dear Master, and in the height of my thereby elevated thoughts to let you see, what this precious Soul of man is, which is so much spoken of here, as it cometh bubbling forth from the Sacred Deity into a breathless entity, the bodie of man I mean, which then and thereby becometh animate; & also how many ways it may be lost: and that thereby I may elevate your thoughts and affections to high things, they being

otherwise but low and wild things, and such as gracious words, with Gods blessing, dropt forth, onely can tame and render docile, and ductile: and I wish heartily, that after the egress of the words, which I shall utter, such gracious good and golden motions, as the good Spirit of God useth to excitate, may make their ingress into your hearts and minds, and become a causall productive of speciall grace, in and to every one of you that shall hear or read the same, so as that you may no longer be so careless of your immortall Souls, nor so Christless as most are: but rather carefull; and that thereupon Christ may become your *Saviour*, after all your former loose and licentious *behaviour*. But I desire to be more perspicuous hereafter, as knowing that plainness best becometh a Teacher and displayer of Gospel-verities, and informs the infirm minds of the plainer sort of people, whom with he for the most part hath to do. Expect not therefore any high-flown and florid expressions from me in my future discourse. For could I even wade into the abyss of the Oracles of God, and bring forth the abstrusest truths that lie therein, and thereafter let out my self in a torrent of elocution, Could I unlock the golden Cabinet of Gospel-secrets with the key of knowledge, raised to the verie Zenith of an here-acquirable perfection, and utter my mind not in Hebrew, Greek and Latin only; but in as many tongues as *Gennebr*, *Sultan Solymans* Interpreter could deliver his conceptions in, to wit, sixteen, or as many as *Mithridate* could speak, *videlicet* 22; Could I with a far-seeing eie of a most profound understanding penetrate the occult qualities of nature, and fluently discourse of the nature of everie thing that I have a mind to treat of, and utter the same in a most high and florid stile and language, yet would I rather, with that great

Apostle,

*Apostle* (who could speak, if he would, like an Angel, of things too high for any capacity) speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue: 1 Cor. 14: 19. and for that cause I have so contrived and worded the things in this Tractate couched and comprized, as that by my condescension the meanest capacitie may reach whatsoever these lines, which with an ordinarie pensil onely I have here drawn, do contain, with Gods benediction.

The great Creator of souls so blest now therefore my souls aspires with coelestial inspires, as that all those precious souls that shall pervolve and peruse this little Tract and Draught of the worth and loss of Souls, may effectually fall a breathing, and a labouring after their salvation to an endless duration.

And now to the Matter in hand after this *Exordium*.

And first, a word or two concerning the Cohærence of these words with the former: In the 25. ver. of this most excellent Chapter our ever blessed Lord and Saviour had foretold his Disciples suffering and glory to come, under the form of a precept; which done, he did confirm the said precept from effects, by an antithesis, as namely, the perdition of such as should violate the same precept, and their salvation who should observe it, whereupon he now in my Text amplifieth the first effect, *videlicet*, the perdition of the neglecters of the abovesaid precept by an hyperbolical antithesis, as if he should say; be it so, that he who should break the precept, do gain the world, yet will he perish hereafter everlastingly, and therefore get nothing by it.

Or thus, In the 24. verse of this most excellent chapter, (to go no higher for the cohærence of



these words with the former) the Lord Jesus layeth down sundry most excellent lessons, which we all must observe, saying, *If any man will come after me, let him deny himself, and take up his cross, and follow me*: he must deny his own carnall reason, his will, his lusts, his profit, his own ends, and whatsoever is neerer his own corrupt heart, he must renounce all that which stands within his Soul in opposition to Jesus Christ.

2. *He must be resolved to take up his cross*, the Dutch hath it thus, his *Galgen* or *gibbet*, must bear his burden, must undergo any affliction, trouble, temptation, persecution, for my sake; must be contented not onely to suffer, but to suffer willingly, cheerfully, patiently, must bow his back to it, stoop and submit to all, though never so irksome, grievous, and grating, though it go to his verie heart, yet, when the Lord Jesus Christ cometh, and saith, here is thy portion, thy proportion, thy cup provided for thee, and propined to thee, drink it off, then the Soul must take it, and drink it down, saying, it is that cup which my sweet Saviour hath orderd me to take, and therefore for his sake I will drink it, and if it were so much more I would not refuse it, for the sake of him who hath sent it. 3. *and follow me*, saith he, understand, even step by step, day by day, to his verie dying day.

Oh thus much, saith the soul which heareth all this, so it may cost my life, it may be, and then I have well gotten by following after Christ.

I Answer. So it may be, but what then? saith our Dearest Lord, if it do, whosoever shall go to save his life, and lose his Soul, what will he get by that? Oh he will have a dear dear bargain in it indeed: whereas he that shall lose his life out of Conscience, and in obedience to my command, shall gain eternall life; when he, who shall seek

to save his life, shal \* lose it, and his darling Soul too : all which is couched in the 25. verse. whereupon in cometh my Text. For what will it profit a man &c.

In which words we have contained and comprized

1. A causall conjunction, which connects these words with the former, so as you have seën.

2. A twofold Interrogation.

The first is, what is a man profited, if he shall gain the wole World, and lose his own soul? where note,

1. That in the Syriack, for man is put a Son of man, because he that is but a Son of man may do so: a Son of God will never.

2. That this Interrogation runneth parallel with that in Luk. 12: 19, 20. as some say, as if Christ should have said, what is a man the better, or the richer toward God, or himself, if he gain the whole world and lose his own Soul?

3ly. That a man hath but one Soul not † two, or more.

4ly. Note, that by the world may be understood either the world hyperbolically so called, or all the precious things which this worlds circumference doth contain, metonymically.

5. That the Soul here spoken of is also called \* life, as Act. 20. 10. it is rendred: but I retain Your English translation, with which most Translators do harmonize and accord, because a man may lose his life and do well enough hereafter: but if he lose his Soul he is undone for ever.

H 5

die before me, and not have the honour to die for Christ: but be an Example to all Apostates: and accordingly, as he went out of prison, two Gentlemen who formerly had a quarrel with him, met him and slew him. so the French Historie relateth. † Qui plures volunt esse animas in homine, hoc est, sensitivam et rationalem, etsi videntur aliquid afferre probabile, quia tamen in eorum rationibus nihil est firmum, repudiandi nobis sunt, nisi in rebus frivolis & inutilibus nos torquere libeat. Magnā repugnantiam esse dicunt, inter Organicos morus & rationalem animæ partem. Quasi non ipsa quoque ratio dissideat secum, & ejus consilia alia cum aliis non secus ac hostiles exercitus confligant. Calvin. Inst. l. 1. c. 15, So Matt. 16: 2; twice,

6. That you shall

Philbert Hamlin in France having converted a Priest, was together with the priest apprehended and cast into prison at Burdeaux, but after a while the Priest renounced Christ, and was set at liberty, to whom Philbert said, O unhappy man, is it possible, that to save your life for a few days, you should so deny the truth? know therefore, that, though you have avoided the corporal fire, yet your life shall not be prolonged; For

† Luk. 9:

25.

† Id est,  
ut Latini  
loquun-  
tur, & ut  
nostra ver-  
sio id ex-  
primit, ani-  
maz lux ja-  
cturam fe-  
cerit, quo-  
modo hunc  
locum Hen-  
ricus Ste-  
phanus  
quoque ver-  
tit, idque  
recte: quia  
hæc versio  
confirmari  
potest tum  
ex antithesi  
hujus loci,  
ubi *αἰνέ-  
σαι* &  
*ζημιῶν*  
Opponun-  
tur, tum ex  
collatione  
loci similis  
apud Pau-  
lum, Phil. 3:  
8.

6. That in the room of Soul, *Saint* † *Luke* puts *himself*, *ἑαυτὸν δὲ ἀπολέσας* lose himself, and so there is here an Hebraicall Synechdoche of a member.

7. That the Greek Syntaxe, having an Ellypse of the preposition *κατὰ* before the accusative *ψυχῇ* or Soul, doth word for word make this whole phrase,

*And shall lose his own Soul*, torun thus, *but shall be a loser* \* according to his Soul. (I beseech the Reader to bear with me in this scholastick proceed but a little while: I shall be plainer by and by.)

8. Note, that Some conceive, that in this phrase respect is had to a Judicial proceeding, because the Greek word is *Judiciall*, and so render the same phrase accordingly; but forasmuch as the same word is not always *Judiciall*, as learned *Stephanus* in his *Treasure* hath made it good, and because it hath another Syntaxe among the Grecians, and is not Consonant and agreeable to Pauls using of the same word neither, *Phil. 3: 8*. I therefore shall wave that.

The second Interrogation is, or, *what will a man give for the exchange of his Soul?* that is, to redeem it, according to *Psal. 49*. but very observable it is, that *Christ* here useth the word *Exchange*, alluding to such as deal or traffik by way of exchange, giving something in exchange for another; and meaning, that nothing a man can give by way of exchange, for the redemption of his Soul to all eternity, when once it is lost, because he hath nothing to give when he is in hell: as not being owner of a drop of water, whereby he may cool his tongue. *Luk. 16: 24*. Thus much this Interrogation imports: Or, if you please, you may take all *Christs* words thus, as if *Christ* had said, be your own Judges, suppose a man by his wit, parts, industrie, valour, should gain all the honours, profits, pleasures

pleasures of this whole world, should be Lord possessor, and the proprietarie, and owner of all the Mannors, Earldoms, Dukedoms, Principalities, and Kingdoms of it, should be called and stiled thereupon the Great and Mighty Monarch of the whole earth, King of Kings, Lord of Lords, and suffer the loss of his Darling Soul, whose being, after it is once created, runneth parallel with the longest line of eternity, what will all that avail that man? Just nothing. nor will he ever be able to redeem that precious Soul of his to all eternity.

Now from all this, as from a fountain, do flow these 3. CrySTALLINE rivolets, or Doctrins.

1. *Doctrin. That the Soul of man is more worth then all the world.*

2. *D. That this precious Soul may be lost.*

3. *D. That the loss of it is irrecoverable.* The Matter of the 2. Interrogation will come in of course in my future Discourse upon the whole.

For the First, you see it is clear from the Text. 1. *Doctrin.* For therein our Dearest Lord maketh a Comparison between the world and a soul, and then concludeth, that the Soul of the poorest man, poorest Servant that is under Heaven, is better and of more value then all the world. For the Souls of beggars and princes are all one: There is some Difference between their bodies, and conditions outwardly; but their Souls are all of one value: and both more worth then all the world. For here the Lord Jesus ballanceth all this wide world, and one Soul together, and putteth all the glorie of the world, all the riches, Gold, Silver, and all the contents of the whole earth, all the Kingdoms, Dukedoms, Earldoms, Lordships in the world, all the dear things that a man hath, wife, children, Jewels, and whatsoever is excellent in one scale, and the Soul into the other, and

and holding the ballance in his hand, upon point of triall, concludeth, that one naked Soul is more worth then all the world, and whatsoever therein is. I will add but two or three Scriptures more for the fuller clearing of this Glorious truth; *The Redemption of their soul is precious, it ceaseth for ever.* Psal. 49: 8. See also *Mark. 8: 36.* and *Luk. 9: 25.*

And least you should deem, that I am alone in the raising of such a Conclusion from the premises, I will quote here the sayings of Famous Writers, writing to the same effect. Our Soul, † saith one, is our best Jewel, of greater value then the **WHOLE WORLD.** \* *Culpeper* also averreth the same; and † *Mr. Brooks*: see the Margin.

But for a more full Manifestation of this notable Truth, I shall let you see

1. *What this soul of man is, which is of so great a worth, and how it cometh to be in man.*

2. *The worth of it under severall considerations of it.*

3. *What the world is, and what not.* that when you have seen the value of both, and what they are, you may judge yourselfs whether the Soul of any one man (though but a poor man) be not more worth then all the world.

And then. 4<sup>ly</sup>. close up all with an Occupation.

*For the first*; see the † Margin, what a Famous Divine saith, As for me, if I should speak to you as a Philosopher, I should tell you, That it is a Bodie Organicall, it self being \* inorganicall. For the Learned in Anatomie tell us, that among the rare Discoveries and curious pieces they observe in the fabrick of man, they find no organ or instrument for the rational Soul of man.

For

† The Soul is the breath of God, the beauty of man, the wonder of Angels, and the envie of Devils. it is of an Angelicall nature, tis a heavenly spark, a Celestiall plant, and of a Divine offspring. --- Brooks in his Crown and glorie of a Christian. p. 312. † *Arist. l. 2. de Anima. zware. 2. Disp. 10. 1. Disp. 15.*

† Doctor  
Boys. P.

143.

† Upon this  
text.

† Christ,  
who onely  
went to the  
price of  
Souls, hath  
told us, that  
one soul is  
more worth  
then all the  
world.

Mat. 16. 26.  
Brooks in  
his Crown  
and glorie  
of Christ.

P. 317.

--- Brooks in his Crown and glorie of a Christian. p. 312. † *Arist. l. 2. de Anima. zware. 2. Disp. 10. 1. Disp. 15.*

For in the brain, which we term the seat of reason, there is not any thing more then there is in the Cranie of a beast.

But I must speak like a Divine and Minister of Christ concerning it, rather then a Philosopher; and therefore I shall say, that it is a † breath and a Spirit, *Gen. 2: 7. Hebr. 12: 9. Numb. 27: 16.* or more fully thus, That it is a truly \* Spiritual, immateriall, immortal Essence, without a † vehicle subsisting in the bodie, and when it is separated from the bodie.

The second Question is, How this immortall Soul cometh to be in man?

To which I answer, by creation, or by Gods own making and breathing into man, and not by being propagated; which I will prove forthwith, because some denie it, and hold it to be *ex traduce*, whom I must confute after it. My proofs are *Eccles. 12: 7. The Spirit shall return to God that gave it. So Isa. 57: 16. The souls which I have made.* I subjoin *Hebr. 12: 9.* Where God is called the Father of Spirits: Mark, God is the Father of thy Soul, and not thy naturall Father, O man.

\* One writes that this opinion is grounded on Saint Augustins Metathesis, *creando infunditur infundendo creatur*, that the Soul is infused by creation, and created by infusion, but how falsely, appeareth by the fore-quoted Scripturall Sentences, and by the Joint-opinion † of Lactantius who lived, and flourished before S. Augustin, and affirms the same, that Souls are created by God, as I have read it in him long before now. Now they that do maintain the propagation of Souls, do build their opinion

I. Upon this, that the same creating word, which said, *let us make man*, did say also to man, as well as other creatures, *Encrease and multiplie*, not create new souls or bodies, but by generation

encrease

cula. \* A Vehicle is a certain little bodie. † Gen. 6: 7. † Relig. Med.

† Unde Vocatur

ψυχή,

à retrigera-

tione, ut vo-

lunt Plat-

nici, vel à

respiratio-

ne, ut vult

Empedo-

cles, ex

quo quoque

fit, ut Spiritus,

anima,

et respiratio

apud He-

bæos pro

eodem sãpe

sumantur.

Isa. 2: 22.

& cap. 42: 5.

Thren. 4:

20. vocatur

etiam ani-

ma ψυχή

ἀνέμῳ

à vento, ob

eandem re-

spiratio-

nem.

† Contra

Tertull.

qui ani-

mam affectu

esse corpo-

ream, l. 1.

de Anima.

et contra

Platonicos,

qui anima-

bis attri-

bunt vehi-



encrease and multiplie, which is the bringing of many persons out of two, and so on, as of a seminall preexistence, or virtual into actual formall existence, say they, but as being unwilling to name souls, they mention persons, which consist of souls as well as bodies: whereunto I answer, that when God said *encrease and multiplie*, his meaning was, according to your *posse* or ability, propagating bodies, which is your work. For I make and give souls. *Isa. 57: 16. Eccles. 12: 7.*

2ly. Some quote that place in *Gen. 2: 2. And on the seventh day God ended his work, which he had made:* but I answer. No man can prove by that, that God obliged himself hereby never to create any new thing hereafter; Nay, doth he not say expressly, *For, behold, I create new heavens, and a new earth? Esa. 65: 17.* and doth not the Apostle tell us; *That, if any man be in Christ, he is a new creature, a new creation? 2. Cor. 5: 17.* and are there not new stars written of which have been seen from time to time as that in † *Matth. 2: 2.* and † that which was seen Anno 1572. before the Parisian Massacre, which, as † they say, it did portend, and many others. To be short, this Doctrin of these men to me seemeth to be like theirs who hold that Angels may propagate also, contrarie to *Matth. 22: 30.*

3ly. They use this similitude for their opinion, that, as if there were but one candle in the world, that one would be able to lighten thousands, and so set the whole world on fire; so one soul of Adam is able to generate millions of souls in the world; which will not hold, because a candle hath a *posse* and ability given it, as we see, to lighten many candles; but how will they make it out that the soul hath? yet confess I must, that this controversie is fraught with Difficulties. For a

† As Fulgentius ad Damasc, 1. 2. Orth. fid. and Chalcedes Platonius super Tim. Plat. averr it, That it was a New Star.

† Thuan hist. 1. 53.

• hard

hard matter it is absolutely to determine how God createth souls and breatheth them into us, by reason of the propagation of sin originall, and other intricacies: as for my part, I have in my younger years, when I lived in the Universities of Germanie, dived as much as I could into it, but was forced at last to desist and to acquiesce in this Generall Notion about it already premised, and now by me averred: that the General Paternall cause of souls is certainly God (and not any universall Intellect under God, I add, and that by creation, as it was even now declared: though I do not fully know the *Quomodo*. And I see that <sup>b</sup> others also are forced to do the like, because otherwise quæstion will arise upon quæstion, when search is made by inquisitive, and to-curiosity-given heads, as, whether God, as the universall cause produce new Metaphysicall matter for new forms? whether millions of souls, since *Adams* made, have not more such Metaphysicall matter then the soul of *Adam* and *Eve* alone? Whether God educe all souls *è virtute & fecunditate primarum*, from the vertue and fecundity of the first, by giving them power without any Division, or Diminution of themselves to bring forth others by multiplication, and so cause his creatures to participate of his own power of causing entities? after which Quæstions proposed, I see that the Proposers themselves at last are compelled to come to this Conclusion, that we should be contented with plainly revealed truths, as that God is, as I said before, the universall *paternal* cause of souls.

And now 3ly. I come to let you see the value of a soul *in, by, and under Severall Considerations*.

And 1. see the worth of it in its creation: 3. *Ways* displayed, as

1. When God made the first soul, he did not make it, as he made the bodie. For that he made of

a Qualis  
ergo est ista  
quæ tam  
multa de  
cæteris no-  
vit & se  
qualiter  
facta sit,  
prorsus  
ignorat.  
Aug. in  
Medit. And  
there is  
so mthin  
in us that  
can be  
without us,  
and will  
be after us,  
though it is  
strange,  
that it can-  
not tell  
how it en-  
tered into us,  
saith Rel.  
Med. p. 79.  
<sup>b</sup> De An-  
gels & ani-  
mabus  
quicquid  
dicimus  
non tam  
evidenter  
approbare  
possumus.  
Aug. in  
Medit.

The Worth  
of Mans  
Soul  
shewn by  
5. Consid-  
erations. 1.

of dust, *Gen. 2 : 7.* but the soul he breathed into man from himself, *ibidem* : which hath caused  
 † Some to call the soul a translated Divinity : and  
 Colonie of God.

\* Idemp.  
 13.

2. When he made the soul of man he made it  
*after his own likeness*, *Gen. 1 : 26.* where the soul  
 must needs be understood, because therein shineth  
 his image chiefly, and signally : Now the more  
 like a thing is to God, the more excellent it is, & so  
 of the more worth it is. For the neerer any thing  
 cometh to the chiefest good, the better it is; where-  
 upon it followeth, that God, being the chiefest  
 good, and the soul neereft him, the soul must  
 needs be the best thing in all the world, and so  
 more worth then all the world.

But here note that the precious soul of man is  
 like God in 3. Things especially.

1. *As he is a Spirit, so is the soul.*
2. *As he is immortall, so is the soul.*
3. *As he is immaterial, so is the soul.*

3ly. When God made other things he only  
 said, *let it be so.* But when he went to create mans  
 soul, he calls, as it were, a counsell, and, after con-  
 sultation had by the whole Trinity, this is the Re-  
 sult, *let us make man in our image. Gen. 1 : 26.*

2. See the worth of the soul of man in its Re-  
 demption. That dear soul of thine, O man, which  
 thou so slightest, did cost more then all the world  
 is worth. For when God made the world, he did  
 but say, *let it be, and it was so. Gen. 1 : 3, 6, 7, 9, 11, 14,*  
*15, 24, 30.* But when the soul came to be redeem-  
 ed, good Lord, what a price it stood ! The Lord  
 Jesus Christ must come down from heaven, must  
 be made man, must suffer the most shamefull death  
 of the crosse, must crie out, *my God, my God, why*  
*hast thou forsaken me?* must shed his blood *Six times.*

1. In

1. In his Circumcision. 2. In the Garden. 3. When he was scourged. 4. When he was crowned with thorns. 5. When his hands and feet were pierced. 6. When his blessed side was opened with a spear by one who as a one writeth, was afterward converted and became a Preacher himself, O Sirs, think upon this; what a price your souls did cost the Lord Jesus Christ, even *his most precious blood*, 1. Pet. 1: 18. one drop whereof, as Luther speaketh of it, is more worth then all the world.

a Mr. Dyer.

Saint Peters words at full are these, *you were not redeemed with corruptible things as silver and gold*, O, No; these are but base trash in comparison of Christ, *but with the precious blood of Christ, as a lamb without blemish and without spot.*

O the worth of a soul! O it must needs be of more value therefore then the whole world.

3ly. The soul of man doth not <sup>b</sup> perish but is immortall and incorruptible, and all this world with all that therein is, failing and perishing, and shall ere long be burnt with fire 2. Pet. 3: 10. that is, quite changed (not annihilated as some say) and so perish: Ps. 102: 26. Thy garments, O man, shall be moth-eaten, and thy silver and gold be cankered long before that, and be corrupted with the rust, Matth. 6: 19. Thy delectable things shall be snatched away from thee shortly: and thy house turned into cinders at the generall conflagration of all things; thy husband, thy wife, thy child will die, and thou thy self must die in respect of thy bodie, but this soul of thine shall never die, nor leave thee utterly: but shall

b A<sup>c</sup> some say, that the Soul after a mans death either perisheth or sleepeth; and for the proof thereof, bring in a fable concerning Lazarus, that being by his friends to tell the Gate of his soul, when his bodie

I

be

grave 4. days, he promised to leave a Book whereinto he would write such things as he knew concerning the state of souls after this life: and that being dead, a Book was found, which being opened, not so much as one little was found therein, of which fable they gather another, saith my Auth<sup>r</sup>, that therefore the souls of men after death either perish with the bodie, or lie drowned with sleep, so that they do not so much as see, much less know any thing at all, quite contrarie to Luk. 16: 22, 23.

be with thee where thou shalt be, whether it be in heaven or hell to all eternity, after the day of judgement. But because this is denied by many, I mean by *Somatists* and *a Epicures*, I must and will

a Nichol.  
Hemmin-  
gius upon.  
Psal. 84.  
mihi p. 99.

1. Prove this immortality of the soul by Scripture.

2. Refell their arguments, who denie it.

3. Enforce this Reason.

I. For the proving of it I shall cite that famous place in Eccles. 12 : 7. *Then shall the dust, that is, the bodie, return to the earth, as it was, and the Spirit, that is, the soul shall return to God that gave it : and* Matth. 22. 32. *I am the God of Abraham, the God of Isaac, the God of Jacob, God is not the God of the dead, but of the living : and yet were they all 3. dead, how therefore were they living ?* I answer, in respect of their souls which were living though they were dead.

See also Luk. 23 : 43. *To day thou shalt be with me in Paradise :* and yet did that poor thief hang that day, upon the cross, when his bodie was dead, and his bones were broken, and therefore how was he that day with Christ in Paradise ? I answer, with his soul, as Christ was with his.

Objections  
Answered.

1. Obj,

2. But they object.

I. *That which hath a beginning will also have an end.* The soul hath a beginning (for you say it is created) therefore it also will have an end, and so cannot be immortall.

I answer. True : Unless God will have it to be continued for ever, and to be incorruptible, as for example, Angels and even the *a* bad too, and the *b* Empyrean heaven, which God hath made immutable, incorruptible, that it might be a fit continent for eternall life, into which the righte-

a Matth.

25. 41.

c Coelum  
Empyreum  
est ex pers  
omnis mu-  
tationis.

Aquin. 1. p. 4. 6. q. 3. Non autem Coelum extimum quod ad Hebraeis, עֲרֹכָה dicitur, Ps. 68. & ab Aristotele quinta essentia (sed non recte) illud enim cum reliquo mundo perituum est quoque. Pl. 102 : 26. Matth. 5 : 18. Danzus Phys. Christ. p. 153.

OUS

ous shall go hereafter with their souls and bodies;  
*Matth. 25: 46.*

2ly. That which is materiall is not immortal: 2. Object.  
 The soul is: Ergo.

I. answer. 1. With Learned Mr. † Baxter: That  
 if they could prove the soul Materiall they had not  
 at all thereby proved it Mortall.

They will reply. O yes, for if it be materiall it  
 must be compounded of matter and form, and  
 therefore is corruptible.

I answer, true: if that matter and form were 2. se-  
 verall substances, and were one repugnant to the  
 other. The soul and bodie are different substances,  
 but the Metaphysicall matter and form of the soul  
 being but the *genus* and the *differentia* are not 2.  
 substances, much less repugnant, and therefore  
 have never the more a tendency to corruption.

2. I answer, that I have already in my defini-  
 tion of the soul asserted it to be immateriall, and  
 proved it to be a Spirit which hath no matter nor  
 form, namely physically so called, and therefore  
 I shall not now grant that.

3. And so I shall enforce this Reason. Now if  
 the soul be thus, as it hath been proved, immortal,  
 & incorruptible, it followeth that it must needs be  
 a most dear and precious thing, and even more  
 worth then all the world, because that is not so:  
 for we do all prize and prefer that which is lasting  
 and durable before that which is not, as for exam-  
 ple, gold which cannot by fire be <sup>b</sup> consumed,  
 before such metals as can; and a diamond, which  
 no <sup>c</sup> hammers-blows can break, before a common  
 stone, which it can: and therefore, Oh the worth  
 of a Soul, which is more lasting then both! for  
 gold is called *corruptible* and may be <sup>d</sup> consumed,

I 2

though

dixerunt veteres. Gemin. in sua summa p. 66. nec ferro frangitur, nec  
 igne solvitur. Ibid. d Saginata enim aquodam Gallicensi Senatore gallina est  
 & equa quor circiter volumina auri malleando in folio ducti commederat, ma-  
 crata pura inventa est intus. Id. Ibid. Et si auro liquecenti gallinatum

† Mr. Bax-  
 ter in his  
 Christ. Re-  
 lig. p. 339:  
 Videatur  
 Aquin.  
 Suppl. 3.  
 part. q 69.  
 4. l.

a Ecclesi.  
 12: 7.  
 Heb. 12: 9.

b Igni in-  
 victum per-  
 sistit. Jon-  
 ston in sua  
 Thaumaz.  
 p. 161.  
 c Nullis  
 ictibus

frangi posse



membra  
milceantur,  
consumunt.  
Plin l. 29.  
c. 4.  
e Geminia-  
nus pag. 66.  
de Merallis.  
f Tota in  
toto & in  
qualibet  
ejus parte.  
Petr. Lom-  
bard. c. 8.  
lib. 1.  
Dicitur  
etiam ani-  
ma non esse  
in unaqua-  
que parte  
quantum  
ad potenti-  
am mori-  
vam. Thom  
Aquin. 1.  
p. q. 76.  
a 7.  
Et, quo-  
dam modo  
non est to-  
ta in quali-  
bet parte,  
quia secun-  
dum unam  
potentiam  
est in oculo,  
secun-  
dum aliam  
in auribus.  
Idem ibid.  
g See the  
life of Ga-  
leacius.

though not by fire. 1 Pet. 1: 18. and the blood of a goat can dissolve a Diamond, but nothing can dissolve a soul, or make its being corruptible. O Sirs, such incorruptible essences are those dear souls of yours, which hitherto you have so much vilipended & slighted, and therefore by far exceeding in worth and weight all those so highly estimated things which this wide world doth becircle, and which your own meerly deluded hearts do so admire, desire, and adore.

4. The soul is nearest to a man of all things in the world, and what is nearest is dearest; hence a mans wife is so dear to him, because so neer to him, so his child is dearer to him then another mans, because it is neerer to him, because it is flesh of his flesh; but his soul is neerer then both, for it is even in him. Gen. 2: 7. God breathed into mans nostrils the breath of life, so that the soul is in man, even the whole soul in his whole body & in every part thereof; & therefore oh the worth of a Soul! O it must needs be dearer to a man then all the world, because it is in man, and part of himself; whereas the world is without him; and no part at all of him.

5. And lastly. of all things in the world wise men have ever desired to part with all rather than their darling Souls: hence Moses would and did forgo all Egypt, all the pleasures and blandishments of it, all the wealth and treasures of it, all the honours, preferments, and glittering glorie of it, to save his soul, shewing thereby that he valued it infinitely more then all the world. Hebr. 11: 26. The like did that other Moses, as he is stiled, Galeacius Marquis of Vico in the Kingdom of Naples; For for the saving of his soul, and to enjoy the glorious Gospel of Jesus Christ at Geneva (where I also having left my Countrie once lived and studied and preached my self) he left his rich Marquisate, his pleasant Gardens, which are said to have

have been the fairest in all the world, his relations, and all things else that were neer and dear to him. One time his father sent for him, and when he came, perswaded him to return to the Church of Rome, which, because he refused to do, he cursed him with a most bitter Curse; wherewith he then went from his fathers chamber and presence; when down he was descended into his fathers great hall, then his fair Lady met him, and, falling about his neck, kissed him, saying, O my dear, must we thus part, and never see one another more? and must I live a widow, you being alive, and that in the prime and flower of my age? Sir, pitie a poor Lady, pitie your own flesh: but all would not move him to stay, but away he went from her, with what heart I leave to you to imagine: when he was gone a little way in the same hall, one of his little daughters held him by the leg, and cried, O my dear father, will you needs be gone and leave me - - - and this he confessed went to his verie heart: but yet he flings her off and away he goeth: when he had taken ship to go for Geneva, his Lady, children, and relations - - - stood upon the shore, and with many, many tears in their eyes looked after him as far and long as they could, he looking back upon them again, with what tears running down his Lordly cheeks, with what meltings of his tender heart, with what bitterness of Spirit he sailed along, and at last left and lost the sight of them, bidding them many thousand thousand adieus, and saying, farewell most endeared Father, farewell dear, dear wife the fairest Lady to me in the world, farewell, dear hearts, my most sweet and loving children, farewell all the rich Marquisate of Vico, yea, all the world; in a word, with what pensivness of Spirit and sadness of heart he then parted with all that was neer

and dear to him, do you judge: and wherefore was it? but only because he judged his Soul to be more worth then all the world, and so preferred the saving of it before all that he was worth.

And what shall we think of those Godly Ministers who for the saving of their Souls, and for the Gospels sake have left this Land in *Queen Marys* days, and fled into Germanie, and those, who in the Late German wars, forsook their countreys, their relations, estates and all? but that they counted the Soul to be more worth then all the world, and tell you as it were with a loud voice, Lo, the Price of a Soul, Lo, the price of a Soul: I for my part, who have suffered there the Loss of all things for the sake of Christ, my Lord, that I may use the Apostles words, *Phil. 3: 8.* could say much of this, but I'll forbear, and say no more but this, that when you see such a Servant of God, you may imagine as if you did hear him say, Lo, the Price of a Soul, Lo the Price of a Soul.

4ly.

הכל

But will you see now what all the world is? then turn to *Eccles. 1:2.* where it is told you what it is: *vanity of vanities, saith the Preacher, vanitie of vanities, all is vanitie*, that is, *nothing*, for so much the *Hebrew* signifieth. Beloved, in these words, me thinks *Salomon* is just like a traveller, that hath been all the world over, and yet talketh not like a traveller; for ask a traveller, that hath travelled all the world over, what he hath seen, and he will tell you: in such a countrie I saw Giants in whose eyes I was but like a Grasshopper, as it is said. *Num. 13: 33.* and in the East Indies at the verie end of the Indian Mountains I saw those whom they call Pigmees, who in Stature are but three Cubits long; and in such a part of Asia I saw that great Mountain called Caucasus, the highest in all Asia, - - - between Scythia and the Indies; and neer Geneva, that huge Mountain called

called *Jura*, reaching beyond the clouds; and in such a Countrie I saw Behemoth, which *Job* speaketh of *Ch. 40: 15.* that is, the Elephant; and when I crossed the seas, I saw Leviathan, spoken of in *Job. 41: 1.* that is, the Whale, and sea-monsters of both sexes (as Anno 1405. in Holland such a woman, a mearmaid I mean, was taken and brought to *Harlem*, and a man Anno 1526. in *Friesland*<sup>a</sup>) Thus he tells of strange and great things which he hath seen; but ask *Solomon* what he hath seen and he will tell you, **NOTHING**: what? Nothing, most Wise King? you have seen a world of wealth both of silver and gold, & is all that Nothing? Nothing, saith *Solomon*: *Riches are not.* For Certainly, Mark, Certainly, he saith, because men will hardly beleieve it, *they flie away as an eagle towards heaven.* *Prov. 23: 5.* and what say you of pleasures and delights taken in meat and Musick, wine and women, are they Nothing too? yea, Nothing they are also; for I have had wives enough, fallow-dear, and dainties of all sorts enough, wines of all sorts enough, and Musick enough, even men-singers, and women-singers, and all manner of Musicall Instruments: *1. King. 4: 23.* Compared with *Ch. 10: 12.* and yet I find all that to be *Nothing*. Now if the Soul of Man be of such a value as hath been declared, in respect of its Creation, Redemption, Immortality, nearness unto man, and in the account of the wisest men in the world, and all the world be Nothing to it, then do you judge whether it be not more worth then all the world.

But 5. I shall now wind up all with a Twofold Occupation. And *first*, I do not value here what one *Aquinas* saith of fire, that it is more Noble then the Soul: For he meaneth the fire of hell especially, as it is an Instrument of Divine Justice, as

a Jonston,  
In sua  
Thauma-  
togr. p. 476.

5ly.  
A twofold  
Occupation  
followeth.  
1. Occu-  
pation.

he saith afterward, and therefore that which he saith maketh not against this doctrine at all, being well considered; for I speak of that which is here and visible, this world I mean, which here is and to be seen, and he speaketh of that which is not to be seen by us, nor here, but elsewhere, the Lord knoweth where. For Divines cannot agree about it among themselves, nor directly tell us where it is. Some Conjecture it to be in the Centre of the Earth; others, as *Zanchie*, in the sea, which is most improbable. Clear it is that it is to us invisible, so that I shall not say much of it and to it here, being engaged to speak of this visible world only, as compared with mans invisible soul: let *Rosie Crucians* speak of invisible places, as they do, affirming, as I read it in one of their Treatises, that the verie house of their meeting is invisible, I will not engage for them.

2. Nor do I much regard what some say of the world, that it hath a Soul too, as if therefore it might well be equalled with the soul of man. many I know are of this opinion, *Virgil* especially, whose words are these,

*Principio Cælum, ac terram, camposque liquentes,  
Lucentemque globum Lunæ, Titaniaque astra  
Spiritus intus alit, totumque insusa per artus,  
Mens agitat molem, & magno se corpore miscet.*

Thus this great Poët attributeth a Soul, a mind, a Spirit to this Universe, but without proof, without sense, without reason, like a Heathen man, as he is, not knowing the only true God, nor his holy Scriptures, which do not speak one Syllable of it, or for it: so that therefore I do not place any validity in it at all: and so shall pass to the application of this so fully proved assertion, which is

*That any one soul of man is more worth, then all the world. And*

† Which  
I take to  
be most  
probable,  
and could  
make good  
by many  
arguments.  
So. Thomas  
Aquinas in  
Supp. 3. p.  
q. 99. a. 6.  
Quidam  
putarunt  
Infernum  
esse in qua-  
dam mundi  
parte. alii  
sub terra,  
quorum  
sententia  
est congru-  
entior his.  
The 2. Oc-  
cupation.

1. Doctrine.

1. I shall

1. I shall begin with Matter of Information : or Inferences : as thus ;

Is the soul of man more worth then all the world? then 1. I Infer hence, that therefore the world is a fool, because it preferreth these base *sublunarie*, earthly, worldly things here below, before so incomparable a Jewel, as the Soul is ; if one think me to be too harsh, then consult that famous place in *Luk. 12 : 19, 20.* by some paralleled with my Text, as where that rich wordling is even monumented and marked for a fool by God himself, saying, *Thou Fool.* but Beloved, I le make this more plain by this Illustration ; I have read of a certain servant, who having served the *Emperour Sigismundus* many years, at last complained that he was not rewarded, whereupon the Emperour put to his Choice two boxes, one full of gold, the other full of lead, and bad him Chuse, whereupon he Chose the box of lead, and left that of gold: which I apply thus now, had you then lived and seen this Choice, would you not have said, what a fool is this? and are not many such fools now too, who being left to Chuse, prefer and Chuse the world, which is like that box of lead, as containing things which are but like lead heavy, and little worth, before the Saving of the Soul, which is like the box of gold, by reason of its *sublimeness*, richness, and preciousness, and of its most excellent faculties, thereby resembling gold in Scripture Phrase called *precious*.

1. Inference.

<sup>a</sup> Deut. 30: 19.

1. *Pet. 1 : 7.*

2. Is the Soul of any one man more worth then all the world? then the world is stark mad, that it so preferreth, as it doth, the things that are in it, before it, I say, as it doth, in that worldly-minded men come to be like men possessed and even pierce themselves thorow with the cares and affairs of it. I will *dislucidate* this yet farther by this suppo-

2. Inference.



b And of  
whom I in-  
tend to  
speak more  
fully here-  
after upon  
another  
account.

sition, should you see a man that cannot abide at home, to save what he hath, he possessing a chest full of a most rich plate, but will be always every night and day abroad in the Mountains, will go naked, and without clothes, will be so unruly as that no man can tame him, will, if you bind him with fetters and chains, break them all yea will even cut himself most grievously with stones, like that demoniak Mark. 5: 4, 5. Luke 8: 27. <sup>b</sup> of whom all this is storied, *that he wore no clothes, neither abode in any house, but in the tombs, and in the Mountains, and was so fierce, that he had been often bound with fetters and chains, which he broke all in pieces, so as that no man could tame him, and that he did cut himself with stones.* I say, should you see such a man, I am confident you would say, he is mad: and yet such are the men of this world, which are so over eager after the world, when they might stay at home, and spend many sweet and precious hours with Jesus Christ for the saving of their Souls, more worth than a whole chest-full of the richest plate, yea, then all the world, will be wanting from Christ night and day, and abroad in the barren mountains of this present world, will be so unruly, as that no friend, no Relation, no Magistrate, no Minister, by all the good and powerfull Sermons he preacheth against their Covetousness, can tame them, and may we not say that they are mad in that so madly they prefer the vain things of this world before their precious Souls?

3. Infe-  
rence.

3. Is the Soul of any one man more worth than all the world? then no wonder that the devil is so eager and greedie after Souls to carrie them away to hell for ever: like a Pirate, which is all for richly freighted Ships, to carrie them away: and no wonder that he loves so to feed on souls, for he goeth about seeking what Souls he may devour: 1. Pet. 5: 8.

where

where note, that therefore he hath his sundrie devices, \* deceits, policies and stratagems, whereby he seeks to deceive and to carrie away and to devour Souls: as

a See Revel. 20:9. how Satan is there said to go out to deceive the Nations.

1. Some being openly wicked he tempteth to great and grievous sins, that when they have perpetrated and committed them, they may sink into hell through Despondencie.

2. When he hath to do with civill people, he doth seldom tempt them to such Gross Crimes, but only to Less sins so counted, as lying, disobedience to Parents and Masters, because if he should make them commit greater and crying sins, they might be troubled, and so converted, and because he knoweth full well, that even these, which I have named will damn them, as well as Grosse adulterie, whoredom, Murther and swearing. Gal. 5: 19, 20. Matth. 5: 22, 25.

2ly.

3. Some he doth not tempt to omit altogether religious Duties, as for example, prayer, because then they might be troubled at it, and repent and so be saved; therefore I say, not always, but onely sometimes, either mornings, as in many families it is then too much neglected, or when they are busie: as knowing that, when men will be so ruled by him, he maketh hypocrites of them, who for a great part will not pray always, but only some seldom times, and upon fits, Job. 27: 10. and that those who do not pray with their families are under Gods wrath. Jer. 10: 25.

3ly.

4ly. Some he permits to lay down their weapons of iniquity for a time, and not to fight therewith against the most High, as they were wont, by swearing, lying, whoring, drinking; for if they should be always drunk and never almost fresh, & should always go among whores, and always tear, fight, and rave, they might thereby be awakened and terrified one time or other in their consciences

4ly.

sciences for it, and so repent and live; whereas now because sometimes they are fresh, and sometimes quiet, and sometimes off from their Queans, they do not think that their sins are reigning, but infirmities only. 1. King. 21: 27. 2. Cor. 11: 14.

5ly. 5. It he have to do with a hypocrite, his work is to make him proud upon his doings, praying, preaching, giving, conferring, and to seek after applause, honour, glorie and a Name: for then he knoweth he cannot beleeve, according to that of our Saviour; *How can you beleeve which receive honour one of another, and seek not the honour that cometh from God onely?* Joh. 5: 44.

6ly. 6ly. If he meeteth with one that is troubled in mind, like *Abab*, then, O then, he playeth the Notable Imposter, going to work with the precious Souls of men, like the good Spirit, in sundrie respects, and becometh a lying deluding Spirit to such, telling them that now their case is good, that they are in the way to heaven, that assuredly they shall go to heaven, that now Christ begins to be in them, and to have them; when no such matter. This a famous writer takes to be that Spirit, which is set down *Matth. 24: 23.* *Then if any man shall say unto you, lo here is Christ, or there, beleeve it not:* where give me leave, I pray you, to let you see in 4. particulars how it fareth thereupon with such deluded Souls.

a Sheph. in  
his Sincere  
Conv.

1. They take on most mightily and humble themselves as *Abab* by fasting, and in apparell; 1. King. 21: 27. b pray verie early to be saved, promise amendment, reform and do many things, like *Herod*, who undoubtedly was made to tremble, (as *Felix* also was) by *John the Baptists* most piercing and powerfull sermons. *Mark. 6:*

b Psal. 78:  
34.

20.

2. They begin to be in love with the best Minister

sters preaching, as he also was, for *he heard the Baptist gladly*; and so do they hear good Sermons joyfully; O, faith such a deluded Soul, when it hath heard a powerfull and true Gospel Sermon, I never heard a Sweeter Sermon in all my days, and yet I have heard many Ministers; Oh I could have heard it so much longer: Nay I could go many miles to hear such a man; (some have said so) and this is according to that in *Hebr. 6: 5. Concerning such as have tasted the good word of God, and yet fall away.*

3. Hereupon they also begin to call God their God, and Christ their Redeemer, their saying is then, O my sweet Saviour, my most dear Lord Christ, and sweet Jesus, according to *Psal. 78: 35, 36. and they remembred that God was their Rock, and the high God their Redeemer; Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. And Hof. 8: 2. Israel shall crie unto mee, my God we know thee, which is very fair; one should think: but Mark, what followeth after: Israel hath cast off the thing that is good, the enemy shall pursue him.* This spoileth all their good words which they spake.

4. And now with all this the deluded Soul is mightily taken, and begins to find it self sweetly Comforted, and even overjoyed, crieth out and faith, O that there should so much mercie be shewn to such a vile Creature as I have been! and is even ravished, and sometimes *tasteth the powers of the world to come. Hebr. 6: 5. O dreadfull!*

But here I know what some will say, Sir, you have now startled and wounded us to some purpose: *is there no balm in Gilead* for us? will you tell us how we may discern the delusions of this false Spirit from the workings of the good Spirit of God? I answer, by Gods help I will. and

1. The false Spirit maketh them fall away; like  
so

3ly.

4ly.

so many Swine, they run back again to their wallowing in the mire; *Hebr. 6: 6. 2. Pet. 2: 22. and so their Last case is worse then the first. Luk. 11: 26.*

But the good Spirit of God is a Constant Spirit; *Psal. 51: 12. and will not suffer them so to fall or to fall away. Isa. 59: 21.*

a See 2

*Pet. 2: 14.*

where you  
have both  
differences:

1. They are  
visitable  
Souls.

2. They can  
not Cease  
from sin.

2 Use.

2. The false Spirit keepeth possession still by one sin or other, either vain-glorie, or Lust, or rashness, or covetousness, which they neither will nor can forsake: *Job. 20: 12, 13. 2. Pet. 2: 14.* but the good Spirit will not leave root or branch, that is, not any one sin to reign over them in whom he worketh graciously. *Psal. 119: 102, 104.* The 2. Use of this Doctrine followeth, being an Use of Rebuke: as thus: Is the Soul of any one man more worth then all the world? then, good Lord, what Loads of Rebuke do most men and women deserve to have laid on them for making so little account of their precious and immortal Souls! the Hebrews tell us of a foolish woman which took 2. Children to Nurse, the one verie mean, deformed, crooked, blind, and not likely to live long: the other a goodly, lively, lovely child, and like to live long: now this foolish woman spent all her pains, attendance, care, diligence upon the worst, never minding the other: and so do most people spend their care, their pains, their diligence upon their bodies, and little or none upon their Souls which will live for ever: Oh that poor Soul of thine which thou carriest about thee, or rather within thee, that is put behind the door, trampled under foot, hanged upon the hedge, as a thing of nought, men sink it, forget it, damn it, oh that men should make no more Reckoning of it then a pair of old Shoes, cast to the dunghill: oh if the bodie be in any want, that's made much of, that's the young Lord, that must sit a high board, that must be attended at everie

everie turn, that's pampered and fed, that is  
washed and kept clean, Oh the care! Oh the pains!  
Oh the Study and the exceeding great labour that  
is taken for it! if that be hungrie, O feed it, you say,  
Oh give it meat, if it want clothes, O fetch me  
cloth, Stuffs, silks to clothe it; if sick, O go  
run for the Physician, go make hast: I must have  
Physick: this box cost so much, this glass so  
much: Nothing is too much for the bodie: Oh  
the bodie that is made much of indeed; O but the  
poor Soul, that's naked, stark naked, but no Gar-  
ment, no roab of Christs Righteousness, no vertue  
for it fetcht, to put about it, that is all filthy, but  
not one drop of Christs blood fetcht to wash it,  
thats a hungred, but not one crumb of the bread  
of life fetcht, not any one chapter out of the holy  
Bible fetcht to feed it: Nay, this poor darling Soul  
of thine may be even heart-sick, and die, and go  
to hell for ever and ever; and no care at all taken  
to save it. Oh that men should so neglect their poor  
Souls! what hath thy Soul done to thee, O man?  
that thou shouldest thus hate it, that thou shouldest  
be such a bloody butcher; such a Blood-hound  
to it, thus torment and tear that poor precious,  
dear, darling Soul of thine. Thou hast but one  
poor Soul; and that must die and be destroyed,  
and no Care taken for it to help it, to feed it, to  
Physick it, to save it, I add how many *how does* do  
we bestow upon men; but not one upon the poor  
Soul; for who asketh it, *how do you?* again  
how often do some of us look into a Glass to  
see how they Look, and to observe their Com-  
plexion; but how seldom do those look into  
the Glass of Gods word to see the Complexion of  
their precious Souls? Nay one writes thus, that if  
some meet with a Spirit, they will ask it, in the  
name of God what art thou? but it should seem  
mens Souls only are so gasty to Look upon, that  
they



they will never stand still to them (although Spirits too) and ask of them in the name of God, what are you converted or not? to be saved or not? But Sirs : the time will shortly come when you will run even stark mad with grief, that you should have so little care of your poor Souls. I have heard a Minister tell of a woman, which dwelt but five miles from the place where he lived, and which when her house was on fire, was exceeding busie to carie away her Goods to save them, her Clothes, her brasse, her Utenfils, which she was owner of, but all this while had a little child in the Cradle, and when all her house was burnt to the ground, that then one of her Neighbours asked her, woman, where is your child? whereupon she Cried out, O my child, O my poor child is forgotten and burnt, and did wring her hands, tear her hair off from her head, and flesh from her bones, and ran stark phrentick, Saying, I have saved my Goods, and lost my child : and this is and will be thy Case, O man, thou art now busied, encumbred, and employed verie much about the world, the head must go, feet go, heart go, and all about the world, to save what thou canst, and to get what thou mayest, but thy poor darling Soul, which lieth in thy bosom, as in a Cradle, thou forgettest, neglectest, and takest no care for at all : and therefore, when God shall come, and ask thee, what is become of thy Soul? Where is it? Thou wilt tear thy hair from thy head, flesh from thy bones, skin from thy flesh, and pierce thy heart with grief, anguish and sorrow, Crying out with a Lamentable voice, and saying; O my Soul is lost, my poor Soul will burn in hell for this : O my Soul; my Soul : In a word, Sirs, the Lord speaketh now in peace to these poor hearts which are here before him, not willing that any of you should perish. 2 Pet. 3:9.

But

But when you shall stand before Jesus Christ at the Last day, and shall hold up your guilty hands, at his barr, to give an account of your Souls, what you have done with them, what care you have taken for them, what means you have used to save them, and your account will fall short of what is expected, then the Lord will bid you depart and your Souls for ever: O dreadfull Sentence, when this Soul of thine will be taken, and rent for ever from Christ, and from his Glorious presence, when he shall say, *depart*, when departing will be thy death, when thy death will be by fire, when fire will be round about thee, and thou and thy Soul in it for evermore. See *Math.* 25: 41. upon which saying and sentence I shall here make this short but verie formidable dialogue. When this Sentence will be pronounced *Depart*, thou wilt reply and say: O not so, good Lord, but let me dwell with thee, dwell in thy presence, by any means: No, will God say, *depart*, take him away Devils, away with him from me, away from my presence, he shall lose his Soul and lose my presence for ever: then thou wilt say, if I must depart from thy presence, Lord blefs me before I go, No, go with a curse, he will say, *go thou Cursed*, my direfull dreadfull curse shall go with thee, and be upon thee for ever. Oh then thou wilt say, if I must needs be gone with a curse, then let me go into some place of ease: No, he will answer, but into fire (a fire, in respect whereof ours is but as a painted fire upon a wall) a most grievous fire which will seise not onely on thy bodie, but soul also. For if Devils which are Spirits shall go into it, and suffer the vengeance of it, as for whom it is prepared, as well as for you, as the words here added, *prepared for the devil and his Angels*, declare, then Souls also, which are Spirits too, may suffer in it also (how; they

a Anima  
patitur ab  
igne corpo-  
ris & ex  
Natura sua  
in quan-  
tum habet,  
ut ei Spiri-  
tus incor-  
poreus  
conjugi  
possit, ut  
loco loca-  
tum, prout  
Spirituali-  
bus conve-  
niet, ut est  
instrumen-  
tum divinæ  
justitiæ vin-  
dicantis,  
quia hoc  
modo deti-  
net Spiri-  
tum, ut &  
efficitur ei  
pœnalis, re-  
tardans ab  
executione  
propriæ  
voluntatis,  
ne possit  
operari, ubi  
vult, & se-  
cundum  
quod vult.  
Aqui.  
Suppl. 3. p.  
q. 76. a. 3.

they may see in the *a* margin. ) Then will you reply, if I must needs go into a fire, then, good Lord, let it be for a certain time onely, for a hundred or a thousand years onely, not so long Lord: for how shall my Soul be able to dwell in those everlasting burnings? *Isa. 33: 14.* No, will God say, go into everlasting fire. O Eternity! surely, Sirs, this should break even the most iron heart that ever was, that when thou hast layn in hell so many thousand years as there are hairs upon thy head, piles of grafs in the fields, sands in the sea, yet there will be no end of lying there, but thou must lie there so long again, and so long again, and so long again, which will be a long, long, long time indeed, and yet as long as it is, will not put an End to thy Torments. For even after so long a time it may be said: Now Eternity beginneth. Now Eternity beginneth. Now Eternity beginneth. For what is Eternity? A wheel that turneth, and is turning ever. A wheel that turneth, and leaveth turning never. O Eternity! Eternity! Eternity! Then you will say, if then I must needs go into everlaing fire, then, O good Lord, let me have some good Companie there to pass away this long time. No, he will answer, Thou shall have no other society but that of the Devil and his Angels, who shall jeer thee, vex and torment thee to all Eternity: Oh therefore what hath thy poor Soul done to thee, that thou shouldst be such a villain, such a blood-hound to it? Dost thou know what thou doest, O man? if thou do not now, thou wilt and shalt know it one day to thine Eternall wo. The Lord open your eyes, that you may see the wrong done to your Souls.

But more especially this concerns 4. sorts of people, as Those that

1. Sell  
2. Give  
3. Lend  
4. Pawn.
- } their Soules.

1. Sellers of their Soules. a Galcaucus tells us of a noble man of Naples, that was wont prophanely to say, that he had two Soules in his bodie. one for God, and another for whosoever would buy it.

1. Those that sell their Soules. as for Example,  
1. The Voluptuous and intemperate man sels his soul for a little pleasure, the drunkard maketh a bargain for a little liquor: here is a bargain, O my Soul, for a cup of good drink; so the unclean person, a bargain, my Soul, for a little pleasure for a season.

2. The Covetous man sels his Soul for a little profit, even as the Lawyer is said to have *linguam venalem* a Tongue to be bought and sold, so it may be said of the Covetous man, that he hath *animam venalem*.

3. So the proud man sels his Soul for a little honour, and preferment, as Pope Alexander the 6. sold his to the Devil 6. years for the Popedom. The Lord saith *thou shalt have no other Gods but me, neither in heaven above, nor on earth beneath, nor in the water under the earth*: but the proud man maketh honour his God, the covetous man his Gold, the voluptuous man his belly his God. The first hath his idoll, as it were, in the air, The second in the earth, the third in the water. and all 3. are sellers of their precious souls.

2. Those that give away their Soules, and have 2 Givers. nothing for them. As I have read of a young man that he gave his Soul to the devil for nothing, and wrote his gift with his own blood, and gave the writing to the devil. and what have angrie men for their Soules? and envious malicious men for their Soules? and perwick-wearers for their Soules; and swearers for their Soules? and yet, Beloved, one shall hear more oaths sworn in a day here in England than I have heard sworn in all the time that I lived at Geneva.

b For there are no swearers at all.

## 3. Lenders.

3. Those that lend their Souls. I pray you lend me your Soul for a little while, saith the Devil, to those whom he maketh witches, forcerers, conjurers, and such as go to them for help and ease about things lost or stoln, and to have Spirits conjured away; who say, we will; and when he hath them, he utterly spoileth them, and so they are lost, as many other things by lending: see *Rev. 21: 8.* where it is thus written, *that forcerers shall have their part in the lake that burneth with fire and brimstone.*

2. So lust saith to the lascivious fornicator and adulterer, I pray thee, lend me thy Soul for a little season; I will, saith he; when lust hath it, it spoileth it, so, as that it is lost for ever: *Gal. 5: 19, 20.* for lust looketh then after the daughters of men that they are fair, *Gen. 6: 2.* and lusteth after them, in the heart of the lustfull, and so adulterie is committed with them in and by the heart. *Matth. 5: 28.*

3. So covetousness saith to the money-lover, I pray thee, lend me thy Soul a while; I will, saith the covetous, when covetousness hath it, it spoileth it. For then the Soul becometh exercised with covetous practises, engulphed in worldly cares, abyssed in terrene desires, immersed in a sea of encombrements, and so sinketh and perisheth for ever. see *1. Tim. 6: 9.*

## 4. Pawnners.

4. Some pawn their Souls to the Devil for a Time, thinking to have them again when they please: but they cannot recover them again either in the world that now is or in that which is to come. For when such shall come before Jesus Christ in the day of judgement, expecting life and salvation, he will tell them, go to Satan, and fetch again your Souls; for to him you have pawned them, and see whether he will let them go; when they come to him, he will tell them, you have pawned

pawned your Souls to me, & you might have fetcht them once; But now you cannot, they are mine and I'll keep them for ever. O sad! and oh how many are there concerned in this, whilest everie man almost saith that he will redeem his Soul, which he hath pawned to Satan, by delaying of repentance, and fetch it again before he dieth, and in the mean time liveth without God, without Christ, without Gods grace, in sin, in sensuality, in pleasure, in usurie, in hatred, in envie, in strife, in drunkenness, in gourmandising, in idleness, in covetousness, and in all manner of wickedness. O Sirs, your case is like his, who hath borrowed money of an Usurer, who hath a great deal of his land in mortgage, till he bring his money which is due: and because, when the day of payment cometh, is not able to pay it, and to redeem his land, doth lose it for ever: for just so must you, who have so pawned your Souls to the Devil, by delaying repentance, if you do not fetch them again before you come to die, even lose them for ever. O Sirs, you have a time set you, God Almighty hath turned his glass for you, and after the first hour wherein he turned it, he hath been waiting, and knocking at your hearts, saying, open, open unto me, that I may come in, and, if you turn not, after the glass so turned, before it be run out, your Souls are lost to all Eternity. There is no truth more certain then this. O think on it. The Lord is loath that you should so lose your Souls, and therefore he stands before the doors of your hearts, and saith, I pray you let me come in, that I may sup with you: but you will not open: some stirrings some have, at a good and powerfull Sermon, but they soon quench all such good motions, so as that the Lord Jesus can have no entertainment in their hearts, and so Souls are lost by pawning for ever and ever.



3, Use of  
Counsel,  
and Exhort,

1, Exhort,

Which that it may not befall yours I will do my best endeavour. *And so come to a word of Counsel and Exhortation* : as thus, Is the Soul of man, of any poor man more worth then all the world ? then, 1. Let everie one of us have a care and labour to save his Soul. If a man did flee from an enemy to save his life, and had a Cabinet of richest diamonds, oh, if it were possible for him to carrie away this Cabinet with him, he would not leave that behind him, but surely save it : for this would be his saying : this Cabinet will maintain me, when I shall have nothing else. well, thy Soul, O man, is a Cabinet of rich diamonds ; if all friends and all the world did leave thee, take up thy Cabinet, thy Soul, and spend more thoughts, more care, more time, more affection, more tears, more sorrows night and day about thy Soul, I say, more time then ever, more affection then ever, that thou mayest not let this poor Soul of thine come to perpetuall bondage : thou hast but that one Soul to be saved, or damned, and when that is gon, all is gon to all Eternity. Sirs, you know, when Paul was in that Ship, *Act. 27.* and it was like to be cast away, they cast out all the goods, all the freight, all the commodities that were in the Ship, even the verie wheat, by which men live, to save their lives. And so should you cast away all things whatsoever to save your Souls. O Sirs, let nothing in the world take off your mind from this. I beseech you by the joys of heaven prepared for all blessed Souls, by all the glorie of heaven, & by all those glorious mercies and merits which the Lord Jesus hath purchased and procured for you, hearken to me, and above all things have a care to save these poor Souls of yours. Thus much I have to say to you in Generall.

Question.

But I know some of you will aske me what speciall thing you must do to save your Souls ?

Where-

Whereunto my answer is :

Answer.

Give them unto Jesus Christ, or, (which cometh all to one) let them close with Christ, by believing: for he will make much of them, he will clothe them, he will feed them, he will save them, & they shall then be for ever blessed, for ever comforted, for ever sanctified, for ever saved: *Neither is there Salvation in any other given among men whereby they must be saved Act. 4: 12.*

But here give me leave to leave and to lay down some Directions for you. *And first*, your Souls must see an absolute necessity of Jesus Christ, and so close with him in sensibleness, or else they neither can nor will close with him, as they ought. Beloved, if there be a failing in the foundation of a house, all faileth; so it thou failest in this, all that thou doest, miscarrieth, because a good and sound foundation is wanting. Therefore be truly sensible of the need of Christ, and more particularly, see the need of Christ

1. Direct.

1. In respect of Salvation from hell and wrath.
2. In respect of Salvation from sin.

1. In respect of Salvation from the wrath of God, and from hell & damnation. *see Rom. 8: 1, 2. 1. Thess. 1: 10.*

Sirs, if this room were full of Christian Kings, and any of you, being under the sense of Gods wrath and of hell, should come among them, and crie to them, as that woman to the King of Israel, *Help, my Lord, O King. 2. King. 6: 26.* So save us, O you stately Kings, from the wrath of the King of Kings, they would all say, as he to that woman, *if God help thee not, how can I?* So, if Christ save you not, how can we? or thus, were all this place full of Angels, and you should come among them, and say, save us, O ye holy Angels, from the wrath of God, they would all answer: if

Christ save you not, how can we? again thus, if this place were full of angels of gold, and all yours, and you should look that all that gold should save you from Gods wrath, the gold would, if it could but speak, tell you, if Christ do not save you, how can I? or thus, were this room full of Ministers, all godly men, and you should call to them, save us, O you holy Ministers, they would say, if Christ do not save you, how can we? lastly, if you had made so many prayers in your time as would, if they were all written, fill up this room, (I speak hyperbolically) like to *John. 21: 25*. And you should say to them, save us now from the wrath of God, O you holy prayers, they would tell you the same, if Christ do not save you, how can we? *For there is no salvation in any other. Act. 4: 12.*

2. *In respect of Salvation from sin*: do what you can, vow, resolve, stir, pray, fast against sin, yet all will not free you from sin, if Christ do not free you from sin; but if he do, *then are you free indeed. Job. 8: 36*. Beloved, Christ in that respect is like salt, which must keep flesh from worms, or else it will be full of crawlers, and so will you be full of sins; your sins, like crawlers, will be seen in all your bodies; your eyes will be full of them, I mean full of adulteries, your tongues full of them, I mean full of angrie, rotten slanders, frothie, filthy speeches and communications, your hands full of them, I mean full of uncleanness, theft, and oppression: for you will not be afraid to play at Cards with them, take Usurie with them, smite with them, touch the unclean thing with them, contrarie to *2. Cor. 6: 17*. your legs and feet also will be full of them, I mean full of goings astray; and turnings into harlots houses, taverns, ale-houses, play-houses, and whither not? your hearts also will be full of worms, those dreadfull  
sins

sins I mean, which our Saviour speaketh of, *Matth. 15 : 19. videlicet*, heart-adulterie, heart-fornication, heart-murther, heart-theft, & blasphemies. Thus you will be full of crawlers, for without Christ you are dead, *Ephes. 2 : 5.* and dead Carcasses, you know, are full of worms, and therefore oh the infinite need of Christ ! Obe sensible of this great necessity of Jesus Christ, my dearly Beloved.

2. Let your Souls close with Jesus Christ in <sup>2. Direct.</sup> heaviness, being, savingly, troubled ; for else they never so much as come to him, no more then men, which enjoy their health, and have what heart can wish, will come to a Physitian for Physick, to save their lives; but when men are sick, even heart-sick, then they will go or send to save their lives, saying, O go, or ride, ride post for the Physitian, for else we are dead men. I say, men in like manner will not come to the Physitian of Souls, which is Christ, unless they be sick indeed, I mean sin-sick, and think that they shall die and be damned for ever, if that great Physitian Christ do not help them then, Oh then their prayers, like messengers, shall go for Christ, their desires for Christ, their tears for Christ, who saith, *come unto me all you that travell, and are heavy laden: Matth. 11 : 28.* which plainly sheweth, that men must be heavy laden for Christ, if they shall and will come unto Christ, and by receiving close with Christ : pierce thy heart therefore, O dear Christian, for sin : see that thou art a meer forlorn Creature, Confess, I am void of all good, and inclined to all evil, all wickedness, all abominations, a verie devil by nature, and therefore liable to all the torments, plagues, punishments, mentioned in Gods book : if I die this night, I go to hell immediately : crie, O crie yet farther, wo is me, I am undone, undone for ever, for my bed is made for me

in hell for ever, wherein I must lie and fry & burn for ever. O Sirs, till you be *prickt to the heart*, & you be even ready to die with grief, you will not close with Christ to the purpose, nor come to Christ: for we are all by nature like *Joab*, in that, as he would not come to *Absalom*, though he sent for him twice, till his corn was set on fire by him, *2.Sam. 14: 29, 30.* then he came: so we will not come to Christ, though sent to, I know not how often, till our Souls be set, as it were, on hell fire, and even feel it, then we come: and therefore you must be in the same case the Prodigall was in, crying and saying, as he, *I perish with hunger*, I die for want, the want of Christ, O I am sick, I am sick, sick with sin and corruption: I know not what to do, nor whither to go: I am almost distracted with the terrours of the Almighty. I am sick with anger, lust, and I die for hunger. I perish for the want of Christ.

But I desire to help onward this here required heaviness, as much as at present I may, and I will do it 2. ways.

2. Ways  
whereby  
men may  
come to  
heaviness of  
heart for  
sin.

1. Way.

1. *By Way of allegation.*

2. *By Way of application.*

1. *By Way of allegation.* For I am minded to alledge against you that dreadfull place in *Gal. 5: 19, 20.* Where the Apostle tel's us that they that do such things, as are spoken of there, and by name give way to wrath, to variance, to strife, to lasciviousness, to wantonness and such like things, shall never inherit the kingdom of God: so as that many, who, because they are not guiltie of gross adulterie, gross whoredom, gross murder, think and hope to be saved, yet, because they are wanton, lascivious, and secret adulterers and adulteresses in their eyes & hearts, and secret murderers in their minds, being hatefull, wrathfull,

con-

contentious and malicious, shall be damned, as well as those, which openly shew themselves what they are. O how this place worketh, when like a millstone it lieth heavy upon mens breasts, being ready to sink them into the nether-most hell! but this must be pressed, and therefore I will proceed.

Secondly by way of Application, as the Apostle, *2. Way*  
*Rom. 8 : 13. if you Mark you, live after the flesh, you shalt die*, Mark again you shall die. he maketh a particular application even to the beleev-  
 ing Romans: so that much more I may to unbe-  
 leev- ing persons: And I have read of a Certain Mi-  
 nister that he spake thus to one, who being a young  
 man of 16. years, had killed his Masters servant,  
 stoln his goods, committed the sin of uncleanness,  
 and that of drunkenness, *Thomas* (for that was his  
 Name) *either God must lie, or else you must die and*  
*be damned (except you repent) but God cannot lie,*  
*therefore you must be damned:* which words (as the  
 youngman afterward confessed it) did stick as  
 a dart in his liver, and made way for his conver-  
 sion: so that I shall take the same course, saying,  
*Thomas, Peter, John, Mary, Johanna, Elizabeth,*  
 you that have played the adulterer, or harlot, have  
 been so wanton the other day, have embraced the  
 strange woman, have been so drunk, have stoln,  
 have been so furious in your anger, being so given  
 to the sin of anger have desired the death of such a  
 one, have a heart so exercised with covetous  
 practises, have so much spight, malice, hatred,  
 and envie in your heart, have lusted so after this  
 and that man and woman in your heart, to you  
 I speak, either God is a liar, which cannot possi-  
 bly be, or else you must be damned. Read your  
 doom in the fore-alledged place at large, *Gal. 5 :*  
*19, 20.* and add thereto, *I. Cor. 6 : 9, 10.* and let  
 these verie words stick, as a dart in your verie  
 hearts,



hearts, according to *Psal. 45:5*. I pray God it may fall out so, that your poor Souls may be saved, being soundly converted.

3. Direct.

3. Then when you are in this trim, I intreat you that you wil not now be satisfied without Christ, let not all the creatures in the world now give you content without him, when you are thus heart-sick once, but prize Christ above rubies and all things else. *Prov. 15*. O get him ere you be quiet, let not all the creature comforts, delights, sports, merriments, pastimes, yeeld you any comfort without Christ. It is reported of a certain traveller that in his travels he came to a place, where there were the most goodly stately buildings that ever he saw, and that he was almost induced thereby to tarrie there: but then he recollected himself, and said to himself, this is not the place that I am going for, and so away he went, and came to a place where he saw the fairest women that ever his eyes beheld; and they had almost detained him there, but this is not the place neither, said he, that I am bent for: and so away he went, and came to another, where there was such banqueting and feasting, such variety of meats, and dainties, such Musick and such dancing as that he was almost even overcome and overpowred thereby to stay there, but at last he recovered himself and said: Nor is this the place that I came out for: and so away he went for the place that he was bound and bent for. Which I apply thus: as he, so we shall meet with many delightfull things (I mean after a powerfull Soul-cutting-Sermon, wherewith we were much moved, terrified, pricked, and Startled and even made heart-sick) a good dinner somtimes, merrie companie, building, wine, women, Musick, impertinent, but yet flesh-pleasing talk, and that will, if we be not verie carefull, divert us, and make us forget all again: but

but we must still remember what I said but now : that we must be restless and unquiet till we have gotten Christ, and therefore say, when you meet those things, this is not it that I went out for to hear such a sermon, I must away for Christ, I must have Christ, and without him I will not rest, nor sleep, nor be satisfied, and with that bent of your mind go into your Chambers, and and there crie out, and say, as *Naamans* little maid to her Mistriss, *Would God, my Lord were with the Prophet that is in Samaria, For he would recover him of his leprosie* : 2. King. 5:3. So would God our Souls were with Jesus Christ, who now mansioneth in heaven ! For he would recover them of their Spirituall leprosie of sin : or thus ; Crie out so and from your verie heart, whilest you hear me thus preach of Christ : O that our Souls were with Jesus Christ ! Once more, O that our Souls were with Jesus Christ ! Nay, Crie once more, O that our Souls were with Jesus Christ, that great Prophet : for he would save them from all their sins !

4. But if you do speak thus here and in your chambers, take heed you do not rest therein neither, I mean in good wishes, and Prayers, nor yet in your good desires, affections, enlargements, tears and such like sparks and fires of mens own kindling, *Isa. 50: 11.* as many do, thereby missing Christ : it faring with them as once it did with, *Jacob*, of whom we read, that when *Laban* his father in law had brought *Leah* to him in the evening he went in unto her, supposing her to be *Rachel* : it came to pass, that in the morning, behold, it was *Leah* : *Gen. 29: 23, 26.* answerably whereunto many a deluded Soul falls short of Christ; for now when a powerfull sermon is preached of Jesus Christ, Souls will be wailing and weeping, and now they will be full of strong affections for him,

him, and begin to be for profession, and for praying and for reading, and to be full of duties, and will be able to speak of great enlargements which they have in prayers such as they never had before, and such things they take to be Christ. and so as *Jacob* went in unto *Leah*; so they go into such things in the evenings of their ignorance (where note that I do not speak against duties: Cursed be he that doth, but onely against resting in them) taking them to be Christ: but as when the morning was light, *behold it was Leah*, so when their morning shall come for them, behold they will see, that it was weeping and not Christ, that behold it was praying, and not Christ, that behold it was enlargements, and not Christ, that behold it was a good desire and not Christ, that behold it was a good affection and not Christ: thus poor creatures do but lick themselves whole as they think with duties: as a dog, when he is bitten, and so some never come to Christ. O for the Lords sake do not you so, as many thousands, thousands, thousands do, who perish in a wilderness of duties, (trusting in them) for ever, and ever, and ever: but as the wise men never left looking after the star, till it had brought them unto Christ, so do you, never leave looking after the star, which now hath appeared to you, the word which is preached unto you, I mean, till by the help of it your Souls be come to Christ, and be washed clean and be made whole and sound in and by his precious blood, by a glorious Salvation: Sirs, we must be like the Prodigall, who could not be contented with swines fare, I mean emptie husks, he said I must have mans meat, give me bread, no husks, that is emptie duties, they cannot content me: so let each of us say, I cannot live by duties, duties are good, but Christ is better, I must have Christ, give me Christ, Christ, Christ. O thus.

5. And be sure to take Christ with your whole s. Direct.  
 hearts : according to *Act.* 8: 37. where the whole  
 heart is required in beleiving. Beloved, many  
 times a verie hypocrite hath a reaching mind after  
 Christ, and fain would have Christ : But it is not  
 with his whole heart and with his whole Soul. But  
 as a damsel is forced by her father to marrie a man,  
 whom she cannot love ; because he is rich and hath  
 a good estate, and parts, which she liketh, so as that  
 she takes him for her husband: but it is only with a  
 piece of the heart : she is willing, because he can  
 make her a good jointure : but she cannot love  
 him, she loveth another man better, so even just so  
 many a Soul taketh Christ, because he is rich, and  
 can prefer it to a great estate, but it loveth the  
 world, and lust better, yet for the love of what  
 Christ hath it cleaveth to him by an outward pro-  
 fession of faith, and so is never married in and with  
 any hearty love to him : O do not you so take  
 Christ : for he will have all thy heart : I have heard  
 a Minister tell of a good old man, who in his sick-  
 nefs spake these words to him, when he came to vi-  
 sit him, and asked him, how the case stood with  
 his poor Soul, Oh saith he, there is an odd groat  
 between Christ and me, and he doth protest that  
 he will have all : as it was with that old man then,  
 so it is with many a man still, who doth not take  
 Christ with his whole heart : there is an odd groat  
 between his heart and Christ, some odd reserved  
 thing or other which Christ doth not like, and  
 maketh him protest and say that he will have all,  
 or else it can be no match at all.

Beloved, as a Mariner casteth out his goods in  
 the sea in a storm to save his life, and is partly wil-  
 ling and is partly unwilling, and so doth it not with  
 his whole heart; so many a man doth cast out sins  
 for Christ to save his Soul : But it is not with his  
 whole heart, and therefore he wisheth for them  
 up

up and back again, and doth take them up again: like those 2. Petr. 2:22. wherefore I say, Thou must take Christ with thy whole Soul, beleeving with thy whole heart; Thy understanding must understand and comprehend the tender-heartedness of Jesus Christ, thy will must take him with both arms, with a desire longing after him, with hope waiting for him, and saying, I hope I shall see him whom my Soul loveth, and all thy affections must make after him, saying, *draw me and we will all run after thee.* according to Cant. 1:4.

Oh how Souls here come short of Christ, because they do not with a compleat and fully resolved will run after Christ, but one hath a pang, and goeth away with that, another a sobb, and a sigh, and so away with that, another a desire and goeth away with that, another a little sorrow for Christ, and runs away with that! O when will you come with a compleat will, whole heart, whole Soul, whole mind, and your whole might make out after Christ! O that you would this day!

6. Direct.  
This is  
neer to the  
same effect  
with little  
difference.

ely. Christ must lie next to thy heart as he lay next to the Spouses heart, Cant. 1:13. Nothing must be betwixt Christ and thee, if any thing be neerer then Christ, any Secret lust, any secret pride, any secret beloved sin, Christ and thy heart cannot meet, that will hinder it, you loving it better then Christ: *For he that loveth father or mother more then me, is not worthy of me, and he that loveth son or daughter more then me is not worthy of me, Matth. 10:37.* saith He, and if so, then much more he that loveth a base lust, a base desire of vain-glory, a base and greedy desire to be rich (though it be by unlawfull means) more then Christ, is not worthy of Christ: Sirs, many have been verie neer Christ, and verely thought, that it was or would be a match, but were deceived, because

because some beloved sweet sin hath hindred it, even as sometimes a woman thinks to have such a man, and the match is almost made up, but at last a verie small matter hindreth it. Beloved, some have such good and great affections for Jesus Christ, as one should judge by their discourses, and think by their verie looks, yea, sometimes tears trickling down over their cheeks: so as that we shall be apt to say to such a one, as Christ to the young man; *Thou art not far from the Kingdom of God: Mark 12: 34.* a very pretty sweet-natured young man he was, and came to Jesus Christ, (me thinketh I see him run to him) and had sweet and favorie communications with him, and yet never went so far as to bring it to a thorow match with Christ: and so may you have good inclinations, good dispositions, good affections, and great desires for Christ, and be sweet-natured creatures, and create great hopes in Gods Ministers hearts, that it will be a match; because now you begin most devoutly to go to prayer, and now you begin to go into good companie, and to read good books, and to hear the best men; and reform many things; and yet never close with Christ at last, because you will not sell all and follow Christ fully. Some little thing lieth between Christ and thy Soul which will hinder and spoil all: & therefore be sure to part with all, and to put off all. A Spouse, being to be married, will put off her verie gloves to join hands with her Beloved, and so must we when we are to close with Christ, put off everie thing and any thing that may keep him and us asunder. There must not be a glove, that is, the least sin, laziness or wantonness, pride or passion neerer then he, to keep us off from him: He must be neereest.

7ly. You must take whole Christ, if he shall save 7. Dire.  
your souls. And, Aion.



1. You must take him with his Cross, as well as with his crown: for Christ goeth up and down with his Cross, he goeth with his rebukes, he goeth with his persecutions, and many a Soul would fain have him with his merits, and have him with his comforts, O they be sweet, and promises sweet; but they like not his reproaches, they like not his cross, they are loath to be scorned, laught at, talked at, despised, reviled, imprisoned for his sake: but, if you will have Christ to save your Souls, you must be willing to bow your backs to Christ, though scoff at for Christ, hated for Christ, reproached for Christ, imprisoned for Christ, what ever it cost you, you must be contented to undergo it: *Moses esteemed the very reproaches of Christ greater riches then all the treasures of Egypt, Hebr. II: 26.* it is not said that he esteemed the comforts of Christ, and mercies of Christ, and love of Christ greater riches then all Egypt, No, but the rebukes, the scorns, the scoffs, the afflictions of Christ: how then did he esteem Christ himself? a godly man will not miss a rebuke of Christ, a nail of the Cross of Christ, a thorn of the crown of thorns worn by Christ, he taketh every scoff, every imprisonment, every fowr look, every persecution for Christ, as great gain, great honour, great glory conferred on him, for the sake of Christ: welcome, saith he, sweet cross of Christ, welcome his crown of thorns, welcome his rebukes, Oh his reproaches and all that I suffer for him are better to me then all Egypt, then all the world: and so it must be to you.

2. You must take him with all his offices: Not onely as a Prophet to teach you, as a Priest to present himself before his heavenly Father for you, and to make intercession for you, (so every whore-master and every drunkard, and every swearer in town

town will take him; ask them, if you will, and they will all tell you so) but as your King also to be ruled by him and to obey him in all things: for so it is written of him: *And being made perfect, he became the Author of eternall Salvation unto all them that obey him. Hebr. 5: 9.* I know you would all have Christ to give you joy, and to give you life and Salvation, and fain you would have his sweet and precious promises to comfort your hearts, Oh that is good, you say, and that is sweet; but few will have Christ to rule over them, even as many a woman would fain have a husband, especially with a good estate, Oh that is comfortable, and that is desirable; but to obey him, and to do his will, that is grievous, and that she doth not like: so many a poor Soul would have Christ for a husband to cheer it up; for that would be comfortable; but very unwilling it is to be at his command; but if ever you mean to close with Christ, as you ought, and to have him for your husband, and life and Salvation, you must obey him; and do what he will have you. As for example,

1. You must not onely hear him, but also consider, that is,

*First*, Digest what you hear, for so he saith, *Psal. 45: 10.* for there he speaketh, as Divers <sup>a</sup> Authors averr it.

2. Contemplate, for the Hebrew is See. <sup>a</sup> 871.

2. You must forget your fathers house, your kindred and all: as it is in the same verse, that is, (as, <sup>b</sup> Expositors take it,) your sins, your sinfull lusts, your idols, your worldlinefs, your unworthy doings, your will-worship, and all that which is contrarie to the will and worship of God, together with all sinfull companie, though never

L 2

<sup>a</sup> Theodor-  
etus  
ideo cum  
hoc loco  
comparat  
locum  
Cant. 4: 8.  
Ubi ipse  
Christus  
loquitur.  
Videatur  
etiam Chry-  
sippus  
serm. 2. de  
14. in Epist

Deipara. <sup>b</sup> Cyprian. & Chald. Paraphrastes, & Chrysost. hom. ad Rom.

<sup>a</sup> Bern.  
Serm. de  
Martino.  
<sup>b</sup> Plutarch.  
in Quæst.

<sup>c</sup> Ambros.  
in Luc. c. 3.

so neer and dear, as carnall kindred and relations, to be understood by <sup>a</sup> father and fathers house and kinred there mentioned. The <sup>b</sup> Boeotians were wont to burn the verie axletrees of the waggon whereon the Bride was brought, before the Bridegrooms door, to intimate thereby that she must not think ever to go back again: and I wish that before you go home, you would be contented also to have your sins burnt, wherein you came hither, and that you would not so much as have a thought ever to return back to your fathers house, that is, the <sup>c</sup> devils house (who was your father once) and to your kinred, your sins I mean, any more.

Q. You will say, how shall we have them burnt?

<sup>d</sup> Jer. 23:  
29.

*I answer.* 1. Let this good word of God, which is like <sup>d</sup> fire, burn them, saying, this verie Sermon shall burn my pride, my lusts, my covetousness &c. for I am now resolved by the grace of God, and by vertue of this good word of Christ *vers* 10. never more to return to my Fathers house, nor kinred, as I was wont, nor to be so proud, so vain, so lascivious, so angrie, so covetous, as I have been, any more for ever.

2. Pray to the Spirit of burning so called, *Isa.* 4: 4. and say, O Spirit of burning, burn up my corruptions, my pride, my lusts, my malice, my vain-glory, my hatred and envy this day, that I may not be troubled therewith any more for ever.

3. You must worship him *vers* 11. *and worship thou him*, whereby we may understand either the whole worship and service of Christ, or of praying to Christ: whereof more will be spoken in the next Instruction. But if any do mislike this, understanding all this to be spoken either by *David*,  
(as

as a some say) or by the Father of Christ, (as a Qui ut  
b others) then you may take that famous saying of *2. Tim.*  
our Saviour, *Matth. 16: 24.* for your example, *☉*  
and peruse what hath been spoken of it in my Intro- *Sponsa mo-*  
duction of these words, and follow it: and add *nita dat.*  
*Matth. 11: 29.* and accordingly be as lowly as you *Chrys. hom.*  
can be possibly, and avoid all vain-glory; and to *de virt. 10. 5.*  
shew your meekness, bridle your tongues what  
ever you do. *b Qui*  
*Hieron.*  
*ad Virg.*  
*Lapsam.*  
*Didymus*  
*Epist. 140.*  
*8. Direc-*  
*tion.*

8ly. Go not in your own strength to do all this,  
to close with Christ, for the saving of your Souls:  
but if ever you mean to close with Christ, as you  
ought, you must look and labour after a divine  
power to come from God to draw your Souls to  
make you to take Christ with your whole heart,  
and whole Christ; that is a mightie work: For  
*None can come to me*, saith Christ, *except the father,*  
*which is mightier then I, draw him: Job. 6: 44.*  
and therefore, if ever thou wilt have Christ, look  
out of thy self, and look to Christ, go to God, com-  
plain of thine own insufficiencie, I mean to God  
and not to man only, feel and see thine own inabi-  
lity, and bewail thy sad condition, and look  
heaven-ward even up to God, and cry for ability.  
Beloved, a poor Creature hearing of Christ, and  
seeing the need of Christ, wisheth for Christ, and  
wisheth for strength to go to Christ, but how?  
in its own strength: it saith, I will go out to him,  
and take up his cross and follow him, and I will  
lift up my heart to him, and beleeve in his  
name: why, this is to say, I will go to make  
a world, and raise Christ from the dead.

O see, see the need of an infinite great power to  
come from God, and look now up to God for  
power from him to do what thou art to do: God  
saith, in *Isaiah 45: 22.* give me but a look, or  
*look upon me*, but it is a saving look, and that the  
creature cannot do; and therefore renounce thine

own strength, and say, Lord, I cannot do it, if I might gain the whole world for the doing of it, and therefore, Lord, create an eye, and then I shall look to Christ: Create a foot, and then I shall go to Christ; create a hand, and then I shall take Christ: when you are brought to this, then embrace whole Christ, and with a whole heart; and by beleiving go into Christ and put your whole sole trust in Christ, and let nothing be between you and Christ: & then when thou shalt thus look to Christ, and long and breathe after Christ, being resolved to part with all for Christ; then shall this precious Soul of thine be forever saved: but if thou missest any of these, thy Soul is lost for ever. Or thus, (for I desire to insist upon that a little more, because it is a chief thing) when a poor Creature hath been with many Physicians, being sick, impotent, and weak, and yet hath gotten no health, no help, no ease, it crieth and saith, the Lord help me: which I apply thus: I suppose that this hath been many a poor Souls case here, that is, it hath been here and there with this Minister, and that Minister, to hear this Sermon, and that Sermon, being weak, and wanting Christ; sick and sad, low, and like to die, and yet could get no help, no power, no strength to beleeye, and to take Christ with the whole heart, and with a compleat will, and so as to do his will, and to obey him in all his commands, and therefore cries out whilest you hear me speak, or whilst you read these words, The Lord help me, The Lord help me, for else I cannot beleeye; or, as that poor man in the Gospel, Lord, help mine unbelief. Mark. 9: 24. Or thus, suppose a man should be neer a well, which is able to make an impotent man go, like that pool of Bethesda, Joh. 5: 2, 3. and he should wish still and say, O that I were so much neerer that well, as that, I could but  
put

put in my mouth and drink of it, though never so little, for then I should be well, and be able to walk, and to go about my business, as other men do: whereas now I lie here and know not what to do; and you should hear him say so, passing by, what would you say to him? would you not say thus, To what end is it to wish thus? you must use the means which are to be used, you must tumble, & turn, turn over & over till you come to the well, and drink of it; or crie to one to help you to the well, that you may drink of it, and go about your work: which I apply thus, Beloved, I for my part, as I am a Minister of the Gospel, have heard many such sad complaints up and down in the course of my Ministrie: O I cannot beleieve, saith one here, and so another there; and I cannot leave all, I cannot leave this sin, and that sin, for the sake of Christ; and I cannot obey Christ in all things that he commands, for his commandments are so extraordinarie strict; O I cannot so denie my self; I cannot bear such a cross, I cannot love my enemies so, and forgive them; and I cannot bridle my tongue so, nor be so meek, as he wills me; O I cannot, I cannot: when they are neer enough the well of power, which is in God, nay God himself, who is not far from everie one of us, *Act. 17: 27.* so that therefore my saying to such will be, Leave wishing, and leave trusting to your own strength, and go and tumble, and turn, and turn to the well of power, which is hard by, or call & desire God to bring you to that well, and to give you power: go and drink of it, go and put in your mouth of faith, or rather pray that you may beleieve by the said power. O my God, say, here I turn and tumble to the well of power, O one drop, one drop out of that well of power, that infinite, that incomparable, that mighty well of power; for in me is no power, no ability, no strength at all to



beleeve, that my poor Soul may now, O now, be able to beleeve, and that I may take whole Christ wholly, and that I may obey and do his will in all things; and that nothing may be between Christ and me, and nothing may be dearer and nearer to me then he, in all the world; I humbly and heartily pray thee. I have found the mighty working of this verie course by mine own experience, and therefore shall recommend it to you as a *probatum est*. The Lord in mercy blefs the same unto you.

Last Use.

*Lastly, is the Soul of any one man more worth then all the world? then let 1. everie man labour for the Conversion of other mens Souls also. And*

*2. Suffer me especially to do so.*

1. *Do you so:* for if you can but gain, any of you, any one Soul, it will be more worth to you then the whole world. O therefore strive with the zeal of thy Spirit to save Souls, lend thy hand and lift this, or that poor man out of hells mouth: O if God did put a people or Souls to thy charge, let it be all thy study to save those Souls, think no pains too great, no labour too tedious, no time too much for those Souls. O Beloved, A childs Soul should be dear to a parent, thou that art a Father, or Mother hast a poor child, which hath a poor Soul, and wilt thou see it go to hell? O bloodie Parents, should you not take him along with you, pray for him, and take all seasons to give him good instructions, and holy admonitions, catechize him, and reprove him as need requireth it, and give God no rest till he have converted the Soul of thy poor child, or else thou art a bloodie father, and a bloodie mother, and thy child may say, O bloodie father, bloodie Mother, thou begattest me, & I had a Soul to be instructed, taught, and saved; and for want of admonition, and for want of good teaching, it must lie in hell  
for

for ever. O the Soul of that child will follow thee up and down at the judgement day, crying, and saying, O there be my bloodie parents, who were carefull to provide clothes for my bodie, meat for my belly, a portion for my preferment, but my Soul they had no care for to save: I tell thee, this child will follow thee up and down then and curse thee to the pit of hell. O it will curse that Father which begat it, and those paps that gave it suck, and belch forth bannings against thee continually. Again, I pray you that are Masters and Mistresses of Servants, pitie your poor Servants: They do thy work, rise early, sit up late, go many wearie steps and journeys to do thy work, and shall they go to hell for thee? shall there be no care taken for their poor Souls? O cruel Master, to let thy Servant thus alone in his sad condition, to see him neglect praying, neglect reading, neglect hearing, to hear him swear oaths, to observe him, how vain he is, how lascivious, how given to drink; and not to labour to reclaim him, nor to use means to make him leave such courses! O what a sad thing it is! O cruell Master! Once more, that he must work so hard for thee, and thou wilt do nothing to save his Soul! O labour, O strive, O endeavour by all holy means, by admonitions, by good instructions, by seasonable rebukes to save his Soul: in a word, let everie one of you labour to save Souls; can tears do it? (like *Monica* for her Son *Austin*) can prayers do it? can waiting at heavens gate for them do it? O go about it, and the Lord prosper you in the doing of it. Beloved, were you to go over a narrow and dangerous bridge, and one were gone over it to the other side, would he not give his hand to help them that are behind? which I apply thus, if any of you have had a care to save his own Soul, he is over the bridge; and now let him look to and after others: and if thy poor wife, or husband,

band, or child, or servant, or hearer, be behind, yet on the other side, O let him have thy hand, O help him over too. *Alexander the Great* was a great Conquerour, but thou shalt be a far greater, if thou canst but gain and save one Soul: for he did not conquer the whole world, though he thought so; but thou shalt win more then the whole world, if it were all turned into a lump of gold, yet thy gain would be far greater; because any one poor Soul is more worth then all the world. O now go therefore to the Lord, dear Christians, let the wife go and say, Lord, I come to thee, why? What wilt thou have? O the Soul of my poor husband, thou hast helped me over the bridge, O help my poor husband over too: so let parents go, and say likewise, each of them, Lord, I am now come to thee. Why? and what wilt thou have? O the Soul of my poor child; thou hast helped me over the bridge, O help my poor Son and my Daughter over also; and let everie Master go too; and say, Lord, I am here come to thee. Why? and for what? O for the Soul of my poor Servant. Thou hast brought me over the bridge, O help my poor Servant over too; you may say farther, if they die this night any of them, in this their condition, we shall see one another, so as now, no more for ever. O therefore now save their poor Souls. when *Paul* departed from *Ephesus*, and said, *you shall see my face no more, they wept: Act. 20: 37, 38.* So now thou mayest say to thy child, thy Son, thy Daughter, thy Servant, thy man-Servant, thy maid-Servant, thy apprentice, if God take thee away in this thy sad and unregenerate condition, before thy Soul have closed in with *Jesus Christ*, we must part for ever: and therefore now weep over them, and for them, and now spend your strength, your Spirits, your pains, your prayers for them, that you may win, may convert, may save, and bring to *Jesus Christ*

Christ their precious Souls, which are so miserably neglected by them : which God in mercie grant.

2. As for me, I will do as *Peter* was to do, being converted himself, he was to strengthen the Brethren: *Luk. 22 : 32.* and so will I labour to convert as many as I can, by Gods help *even now.* Wherefore give me leave to use this Illustration : I have heard of a Gentleman, that, where he lodged, made the Servant of the house this proffer ; that, if she would but speak these few words every morning, being awake, *what pitie is it that such a prettie Damsell should go to hell ?* he would give her a piece of Gold : she promised him, and did so : after a while he returned that way, and asked what was become of the maid : her Mistris told him that she was gone from her and was changed : but he desired her to send for her ; when she came, she told him that she had followed his Counsell, and that by the blessing of God upon it, she was Converted : but we must conceive, that she did without doubt hear and pray too. I apply this Narrative thus, that I will give you also, I will not say a piece of Gold, but a piece of Counsell, if you will follow it, as namely, that you that are yet unconverted will say these words every one of you every morning when you awake, *what pitie is it that such a sweet Soul, as mine is, should go to hell !* and again, *is it not a 1000. pities that such a sweet immortal Soul, more worth then all the world, should go to hell !* (I do so every morning my self ; ) but I add ; & then, as it was said to *Paul*, *arise, and wash away thy sins calling upon the name of the Lord : Act. 22 : 16.* so arise, and call upon the name of the Lord, that he will wash away thy sins in the blood of *Jesus*, and also Convert & save this darling Soul of thine for ever ; he helping it to beleev in his son : or thus, as the little Children cryed in the temple,

2 Math.  
249.

*Hosanna*, that is, *now save*, so cry thou in thy Chamber or Closet, or here, *Hosanna* now save. O thou that art in the highest heaven, now save my poor Soul, sweet Jesus; will you do so? I hope you will, and that by the blessing of God, and your prayers and your present and future hearing of Gods powerfull and Soul-Converti<sup>ng</sup> word, you will, against my coming to you either in a way of preaching, or printing, be converted, and so your immortall Souls for ever saved: which God in mercie grant. Amen, Amen.

*The Second Part.*

Having finished the first point, and part, I shall  
2. Doctrin. now joyn the Second and third thus: *That this  
precious Soul may be lost; and that its loss is, and will  
be irrecoverable.* See also Psal. 49: 8. for the Il-  
lustration of the whole I shall raise and Resolve  
these following Inquiries.

Here 3.  
Inquiries.

1. *What this loss may import.*
2. *Why this precious Soul may be lost.*
3. *Why and in what sense Its loss will be irrecoverable.*

To the first I Answer, that it imports

**2. Inquiry Answered.**

I.  
1. Pana  
Sensus.  
2. Pana  
Damni.

2.

b Pzna  
dampi est  
pznalior  
quam pzna

b Pāna  
damni est  
penalior  
quam pāna  
sens. Chrys. Prosper apud Dion. Carthuf. de 4. Noviss. p. 2. a. 21.

## 2. To

2. To the 2d. Quærie I answer briefly, intending to enlarge my self in the application of this Matter. 1. For not Obeying the Gospel. 2. *Theff.* 1: 8, 9.

2. Quærie  
answered  
2. Ways.

2. For not being Righteous, but rather wicked and vicious. *Psal.* 11: 6. *Matth.* 25: 46.

To the 3d. Quærie, why and in what sense the Souls loss is irrecoverable.

The 3d.  
Quæried  
1. Negativ-

I answer, 1. Negatively. Not in that sense which ly. must be understood; *Matth.* 18: 11. For the Son of Man is come to save that which was lost: it being a loss for a season onely.

2. Affirmatively. But as in *Joh.* 17: 12. and of them none is lost, but the Son of perdition, that is, Judas, who is lost for ever. And the Grounds (to speak more punctually and rationally) are these:

2. Affirmatively.  
Where 5.  
grounds &  
Reasons are  
given.  
1. Ground.

1. Because of the Gulf, which is between those which are in hell, and them which are in *Abrahams* bosom, *Luk.* 16: 22. so as that one cannot come to the other: Whereby a great and famous <sup>a</sup> Expositor, who hath written 4. great Volumns upon the whole Bible, doth understand the distance of the immutable Conditions of the damned in hell, and of the blessed in heaven: and may we not understand Eternity too?

a Circa in  
Loc.

Where Note by the Way: 1. That some are of an opinion that both the Damned and the Blessed may come out of their places, not simply, but by a Divine Disposition, which at present I shall but touch, and not dispute, sending you onely to *Matth.* 27: 52, 53. And the graves were opened, and many bodies of Saints, which slept, arose, and came out of their graves (and so came their Souls out of heaven) after his resurrection; and went into the holy citie, and appeared unto many. as for 1. *Sam.* 28: 14. Grave Divines <sup>a</sup> say, that it was not Samuel but Satan in his shape.

Here Note  
2. Things.  
b Ad tempus exire possunt non secundum naturam cursum, sed secundum divinam providentiam. Tho. Aquin. 1. 13. suppl. 3. p. q. 69.  
3. 374: c Euseb.

2. That

hist. l. 8. c. 28. Justin Martyr *ὁ ἄνθρωπος οὗτος* P. 256. Theodor quæst. 62, in Reg.



a Qui locus  
a glossa di-  
citur Infer-  
nus.

b Gen. 42:  
38.

c Jacob  
dixit se  
descensu-  
rum ad in-  
feros, quo  
etiam Abra-  
ham trans-  
latus fuit  
Ergo Sinus  
Abrahæ  
erat aliqua  
pars Infer-  
ni, scilicet:  
Limbus.  
Idem

Aquin. ibid  
The 2.  
Ground.

The 3.  
Ground.

† Joh. 3:36.

2. That the Papists falsly make *Abrahams* bo-  
som their *limbum Patrum*, and yet affirming that  
*Abrahams* bosom was hell, as the gloss hath it:  
and will you see what a pretty argument they bring  
for it? For *Jacob*, said, say they, I shall descend  
into hell, as they translate *hine*, which there signi-  
fieth the grave, whither *Abraham* also went:  
Ergo, that is, therefore, *Abrahams* bosom was a  
part of hell, say they, that is, *limbus*. is not this  
good Logick? and do they not by this confound  
& confute themselves, and contradict Christ? who  
maketh two contrarie places of hell and *Abra-  
hams* bosom, and expressly telleth us, that one  
cannot come to the other.

2. Because Gods decree touching damnation &  
salvation is unalterable: 2. *Tim.* 2:19. like the de-  
crees of the *Medes* and *Persians*, *Dan.* 6: 15. so  
that those poor damned wretches, which do and  
shall suffer the vengeance of hell-fire can never  
come out of that wofull place of hell, but must  
lie and die, and be in it to all Eternity. O Eter-  
nity! but of this I have spoken already.

3. The fewd and Difference which is betwixt  
God and such wretched Souls is there irreconcila-  
ble: here they may be made friends, as you may  
see 2. *Cor.* 5: 20. but † never hereafter. *Suetonius*  
reports of *Tiberius Cæsar*, that being petitioned  
by a Certain Offender to mitigate his punishment,  
and to give him a speedie dispatch, made this  
answer; *Nondum tecum in gratiam redii*, you and  
I are no friends yet: so if damned and lost Souls  
after a 1000. years make a petition to Jesus Christ  
to this effect, now, Lord Jesus Christ, let us be  
dispatcht, and let there be an end of our tor-  
ments; he will profess unto them, and say, you  
and I are no friends yet; if after ten thousand years  
they should petition him again, thus, good Lord,  
we have suffered thus long, let us be delivered

now

now at last, he will say the same, you and I are no friends yet; if after a 10000000. years they should pray him again, now Lord, let there be an end after so long a time, he will say the same again, you and I are no friends yet: you and I might have been friends once, when I did even kneel to you as it were, and besought you to be reconciled, and then you would not, and now I will not.

2. Cor. 5:  
20.

The 4.  
Ground.

4. God hath sworn in his wrath, that they shall never enter into his rest. Psal. 95: 11. so that if these damned and lost Souls, which are and will be in hell, shall petition Christ again after they have been there a 1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000. millions of years, that they may then come out, he will profess unto them, and say, what? will you have me forswear myself? I have sworn in my wrath that you shall not enter into my rest, and therefore it cannot possibly be.

5. Because, as the Text intimates, Souls so lost can never make satisfaction nor redeem themselves in any Case. for 1. what have they to make satisfaction with, or, to redeem themselves by? Alas poor Souls, they are not owners of a drop of water to Cool their tongues by; Luk. 16: 24. though they had never so much wealth here, as Dives had: there they be as poor as Job when he had lost all.

The 5th.  
Ground  
shewing  
2. Causes.  
The First  
Cause.

2. Suppose they had somewhat, what satisfaction could they make with that for infinite wrongs done to that infinite Majesty? whom to they owe more then ten thousand talents, like that servant in the Gospel, which they will never be able to pay to all Eternity; Matth. 18: 24. &c. so that they can never satisfy: if they could satisfy by lying in hell ten thousand millions of years, they might then come out of hell: but because they can satisfy never they must suffer ever. it was not so with Christs sufferings, he had no need to suffer

The Second  
Cause.

for

for us so for ever; because his suffering was satisfactory for the time he suffered, because it was of an infinite value, being the suffering of one that was God infinite: *Act. 20: 28.* Eternity of torment was not essential to the punishment which was due to sin, and which he suffered for sin, but accidental, upon supposition; but it is otherwise with suffering sinners and lost Souls; to their punishment it is essential, for the foresaid argument by me used; so that their loss can never be recovered: for they can but suffer, that is all they can do, and that cannot satisfy: as if a man should lie in prison for a hundred thousand pounds a hundred years and longer, would that make satisfaction for his 100000. pounds? No, it would not: for the Creditor is never the more paid after a 100. years, then he was, when the debtor first was cast into prison; and therefore must suffer longer, when the 100. years are expired; and so must lost Souls after they have suffered the imprisonment of hell a 100. nay 10000. Millions of years, yet lie longer, even to all Eternity; because their debt will never be paid; they being onely able to suffer, and to do no more. O sad Souls! O dolefull Condition, wherein they are, and *will* be to all Eternity!

I shall now set sail and lanch forth unto that Ocean of Matter which is here before me: the Lord of heaven and earth be my good speed.

1. Use of Inform.

2. Inform. as in the.

3. Doctr.

And *first*, this will afford us Matter of *Information*, and *observation*: as thus,

1. Be *informed* then again of the stolidity of these poor Creatures, which have no more care of their Souls then of their old cast shoes, whether they be lost or no: Care they have enough for their Cattel, Cow's, Sheep, Horses, that none of them be lost: but are not their Souls more worth then their Sow's, Cow's, and such like things, and

and are they not as soon lost, yea sooner? and yet what little care is taken for them! O folly! O highest folly! O how much like are such unto that great fool which Christ himself marketh out for a fool! *Luk. 12: 19.* telling us, that after all his carking and caring, studying and striving, musing and making after the goods of this world, it was said to him: *Thou fool, this night thy Soul shall be required of thee, then whose shall those things be, which thou hast provided?* And then concludeth with this application, *So is he that layeth up treasure for himself, and is not rich towards God. Luke, 12: 20, 21.* answerably whereunto I shall say likewise, concerning such, so are such, as take such thoughts and have such hearts for this world, and none for God, none for heaven, none for their poor Souls, which may be so easily lost, and irrecoverably lost, even to all Eternity.

2. Nay, be informed again of the madness of such as even wilfully by their presumptuous sins cast away their Souls, so as needs they must be lost, and lost for ever; for as much as the loss of a Soul is irrecoverable: If a man should have a most precious gold ring, and, *Polycrates*-like, should cast it into the sea wilfully and deliberately, would not all they that did see him do so, say, that he is mad? And what else do such as wilfully swear, lie, steal, whore, commit adulterie, will be drunk, covetous, idle, proud, back-biters, slanderers, envious, malicious, boasters, disobedient to parents, as the Gentiles were, *Rom. 1: 29, 30.* but throw away their immortall Souls into the lake that burneth with fire and brimstone, out of which they can never be recovered, as the above-said *King Polycrates* ring was? O No, No. Once so lost, they be for ever, ever, ever lost. O madness, madness!

3. No wonder then that Saints have such a care  
M that

2. Informa-  
tion.

3. Informa-  
tion.

that they may not lose their Souls, seeing that Souls being once lost, in the sense aforesaid, are irrecoverably lost: O what a care hath that man which hath a jewell worth hundreds of pounds, that he may not lose such a jewell! for, saith he, if I lose it, I may never see it again, while I live: A Saint looketh upon his Soul as such a jewel, nay, as upon a jewel more worth then a 1000. such jewels, nay, then a 1000. worlds, and therefore he hath such a care that he may not lose it: for, saith he, if I should lose my Soul, I may, nay shall never recover it more, to all Eternity, and therefore above all things I must have a care to save my Soul. Such a care had Paul, *lest by any means, when he had preached to others, he himself should be cast away.* 1. Cor. 9: 27. And the same care have all the Saints. I have read of one <sup>a</sup> *Moshus* <sup>b</sup>, that he would live such a strict and austere life in a little Cell, where hee was so pitifully stung of wasps, as that one visiting him and seeing him live so, and wondring at it, did ask, why he would do so, but his answer was, this I do and suffer, that I may not for ever suffer, and be for ever stung of the never dying worm: *Isa.* 66: 24. I do not alledge this, to justifie his kind of life in such a Cell, but onely mention it to shew, what strict Livers some have been in former times, out of a misguided zeal, to inflame your cold zeal, that it may break out into a flame of well guided Zeal, so as that you may not lose your immortall Soules to all Eternity.

<sup>a</sup>Theodore  
in ejus vita.  
<sup>b</sup> Or Mos-  
les.

4. Infor-  
mation.

4. No wonder then that many good men have been so timorous, fearing least they should lose their precious Souls, seeing Souls may be lost, and even irrecoverably lost, as hath been shewn: Beloved, what do you think of the *Corinthians* of whom the holy Apostle writeth, *yea what fear hath this wrought in you?* 2. Cor. 7: 11. where the  
fear

fear of jealousie is meant: what say you? O doubt-  
less they had their doubts sometimes, what would  
become of their precious Souls: for Illustrations  
sake I will relate here what I have read of a very  
child, that one time, when his Mother took it  
up in her lap, it wept (poor child) and being asked  
by his Mother why it wept, said, I serve God as  
well as I can (for much time it spent in prayer)  
and yet, I fear I shall go to hell; O what cause  
then have they to fear so who serve God but little!  
These Inferences I deduce as Observations  
flowing from that sea of matter, which my Text  
and doctrin do offer. The Lord bless them to  
you.

The White  
in his little  
Book for  
little  
Children.  
p. 69.

2. This will prompt us also Matter of Confuta-  
tion, some call it Redargution-Matter, as thus:

2. Matter of  
Confu-  
tation.

1. This Confuteth *Origens* error; who held  
that hell at last will be emptied, and hell fire  
extinguished, through Gods infinite Mercie;  
quite contrarie to all those places which term the  
fire of hell eternall, and inextinguishible, as  
*Isa. 66: 24. Matth. 3: 12. and 25: 46.*

2. The Papists, who give out that one *Tecla*  
delivered *Talcovilla* out of hell; and that *St. Gre-  
gorie* delivered the Emperour *Traian* out of hell.  
All which is diametrally repugnant to my Text  
and the places fore-cited.

2ly.

3ly. This will afford us Matter of Communi-  
cation mixt with Epanorthoticall, as they term it,  
and Comminatorie, as thus,

3ly.  
Matter of  
Communi-  
cation. And  
1. Matter.  
Why mer  
are so  
careless

Then why are men }  
1. So Careless } As they be?  
2. So Fearless }

1. So Careless, in that, *Gallio-like*, they are so  
indifferent, and take not that care which they  
ought to take for their precious and immortal  
Souls; whether they be lost or no, is no matter,



it should seem, to them: and why? shall I tell you? is it not

I.  
Because  
faithless.

I. Because men are *faithless* 2. *sensless*? I. faithless. For *first*, some even notorious sinners do not beleeve that living in pride, and presumption, anger and avarice, luxurie and usurie, lust and lasciviousness, gluttonie and drunkenness, swearing and swaggering, their Souls will be lost everlastingly: our tellings of hell are to them but as so many tales; so as that Ministers may cry out now as *Isaiah* did in old time, who hath *beleeved our report*? *Isa. 53*: 1. like *Plinies* Bears that could not be stirred with the sharpest pricks, so they cannot be prickt, moved, awakned with the most earnest Sermons: nay, I dare say, that if one of your dead neighbours should rise from the dead, and being newly come out of hell should tell you, that for the same sins, which you live and lie in, such as lying, lust, leacherie, lasciviousness, coofening, worldyness, swearing, calling of names, Strife Contention, wrath, vain-glorie, boasting, he hath ever since he died, suffered the vengeance of Eternall fire, in the infernall pit, and should say farther, and there I saw such, and such, whom you well knew, and who were Companions with you, in drinking, whoring, wantonizing, Chambering, and talking idly, vainly, foolishly, filthily, there I met them, and there I heard the Lamentations, which they made, that ever they came acquainted with you, and had to do with you, and that ever they should for momentarie pleasures delights, pastimes, lose their immortall Souls, and that eternall weight of Glorie, 2. *Cor. 4*: 17. and I am even therefore sent to tell you of it, that you may not also come into that wofull place of torment, to partake of their plagues, I say, I beleeve you would not beleeve him, that you shall come to such a place, though guilty of the same sins: how do

do you know that? From that famous saying of our blessed Saviour, *If they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.*

2. And some will not beleieve that they may or shall lose their Souls being more close livers in some iniquities, because they take some certain better courses then others, about their Souls; Brethren, shall I reason the case with you? Will you give me leave to do it? Then I pray you tell, what is it that you do so stand upon, and what maketh you so obstinate, that you will not beleieve that you, doing as you do, shall lose your Souls? I pray you let us reason the case: you will say, that you go to prayer dayly, and you dare not omit that dutie in any case; but you must perform it, not evenings onely when your other work is done, but mornings also, and very early too, which many will not do, because they have other work to do; but I answer, did not those hypocrites in *Isaiah 58:2.* do the same? *they seek me dayly, & those in Psal. 78:34. they enquired early after God.* 2. But I mourn too, saith another, when I pray, and methinks, I have never prayed to my mind, unless I can by mournfull tears ease my mind: I answer, and did not those hypocrites in *Mal. 3:14.* walk mournfully before God too?

3. You will say farther; that your talk is not like other mens, vain and foolish, but you do and can talk of your experiences: I answer: stay man, all these 3. stairs the hypocrite can climb too; for he may even *tast of the powers of the world to come,* *Hebr. 6:5.* and talk thereof, may he not? what say you? Now such things as these make these men faithless and careless too, so as that they neither do nor will take that care, which they ought, that they may not lose their Souls for ever: but do securely live and lurk in some secret sins,

2ly.

3ly.

secret and heart-adulterie and uncleanness I mean, secret pride, vain-glorie and self-conceitedness, secret malice, envie, and heart-murder, looking hard and wishing for the death of such and such.

Secondly,  
because  
senseless.  
a Chrysost.

2. They are senseless, many of them, like the woman of Canaans daughter, which therefore, as a One well noreth, did not cry to Christ, as her mother did, because she was senseless. O my Brethren, for this cause we Ministers preach most commonly to rocks and stocks, and throw stones against a wall, which will but rebound back again against us, by the contradiction of such sinfull senseless Souls: But the time will shortly come, when you will beleieve us, and what you do not feel at the time of a powerfull piercing, menacing Sermon, you will feel at the time of your execution, like a Malefactor who whilest he is in prison, is stupid, and neither feeleth nor feareth any thing (for some will even in prison swear, swagger, be drunk, and lecherous) but when, being to be burnt, the fire is kindled at his feet, feeleth it, and cryeth out, O I burn, I burn: & how shall I be able to endure it? so, when the fire of hell shall touch you indeed, and be flashing and flaming about you, you being in the midst of it, then, O then you will be sensible of it indeed, because then your stupidity is gone, and you will be truly and thorowly awakened, whereas now you sleep at Sermon times, and in sin, and when that will be, you will crie out, and say, O now we burn indeed: O how shall we be able to dwell with this devouring fire? how shall we dwell with everlasting burnings? according to *Isa. 33: 14.* time was, when we might have prevented it, when our faithfull Pastors warned us of it, if we had hearkened to them, and beleaved their report, and had been sensible: but we were just like so many stocks before them, we had no more sense of what they

they sayd , then the pew's wherein we were plac-  
ed , the Seats wherein we sate , the stones where-  
upon we trode and stood , nay me thinks , I hear  
one of those lost and damned Souls crie and say  
among the rest, O wretch that I was, when I heard  
such a man preach , such a time in the place and  
parish wherein I lived, O me thinks, I see his face,  
how he wept , me thinks I hear his verie voice ;  
how earnest he was, me thinks I behold his posture,  
how he turned himself toward me and spake to  
me , methinks I have his Sermon before me, and  
I cannot put it out of my mind , it was so moving ,  
and he himself was so even transported with zeal ,  
and so moved , as that one should have thought he  
should have moved the stoniest heart that was  
there, and heard him ; but alas, my heart was not,  
I was like a Rock before him , O that I should not  
be moved then , when he was so moved , O that  
I should not beleieve him ! if I had, I had not come  
to this wofull place of torment ; but so it is, I must  
now *suffer* , because I would not *suffer* the word  
of threatning and Exhortation to take place in me,  
I must *burn* , because I would not then *turn* ,  
I must now feel these torments to all Eternity , be-  
cause I would not fear them when they were  
menaced against me , and I was intreated to a-  
void them , with all importunity : thus the case is  
altered; O sad Catastrophe ! but of this not beleev-  
ing I shall speak more by and by upon another  
account.

2. May Souls be so lost , and will their loss be  
irrecoverable , then why are men so fearless ? they  
that have jewells and things of great worth to lose,  
and know that they are not to be had again, when  
they are once lost , live usually in great fears :  
But our people , for the most part , how fearless  
they be ? though they have Souls to lose of greater  
worth then all the things and jewells in the world,

2. Matter,  
or Use of  
Communi-  
cation. why  
men are so  
fearless.

and though they know and hear from Christs own mouth, that they cannot be recovered again, when lost. O sirs, do ye not see what followeth when men are so fearless, they also become sadless: So that it is commonly to be seen how joviall such men be, they sing, they roar, they dance, they invent to themselves instruments of musick, and chant at the sound of the viol, *Amos 6: 5.* O Sad! O that men should so put off Humane nature, and never so much as mind the irrecoverable loss of their darling Souls! if some of them do lose but a cow, or horse, or the like, they can and do weep bitterly; but for their undone Souls they have not one tear to shed; O hard hearts that they have! harder then an Adamant! but I will see whether, by the help of God, I can make you mourn: if any of you had but one onely child, & he were like to lose that onely child, being very sick, how would that Man weep and take on for that onely child! considering that it will be irrecoverably lost to him in this world, because it will not return to him again, as you may see; *2. Sam. 12.* which I apply thus: this is your Case, my Brethren, you have each of you but <sup>a</sup>one onely Soul, which, being sin-sick, very sick or sickly, you may lose; and which, being lost, will be lost for ever; and cannot you afford it one tear to weep for it? Ah Sirs, your fearlesness is the cause of this sadlesness; the Lord smite your Rockie hearts, that gracious tears may gush out.

<sup>a</sup> Hence  
that saying  
of S Chry-  
sostom.  
God hath  
given to  
man dou-  
ble, <sup>2.</sup> eyes,  
<sup>2.</sup> hands,  
<sup>2.</sup> feet, that  
if one fail  
the other  
may supply  
it; but one  
Soul, if  
that be lost,  
no other  
can supply  
it.

4th. Use  
of Exhort.

17 Ways  
whereby  
Mans preci-  
ous Soul may be lost.

I'll hasten to the 4th. and last Use. *viz.* of Exhortation, as thus. May the Soul of Man be so lost, even irrecoverably lost? then O whatsoever you do, see that you not so lose your Souls to all Eternity, Which to Prosecute I'll

I. Set forth 17. Speciall, usuall, and Chief

2. Set

2. Set down next to each way such Remedies and means as may prevent it.

As for the 17. Ways. The first is Unbelief (but now touched) & now to be prosecuted, when men do not beleeve in the Son of God, that is, do not by a true Iustificyng saving faith go into him, and so are not in him, though they be *hang by's*, and verie neer him, and though they beleeve a Christ, and though they beleeve the word of Christ, yet do they lose their Souls for ever: for so saith the Son of God, *he that beleeveeth not, is condemned already, because he hath not beleevd in the name of the only begotten Son of God*, Mark in the Name; *Joh. 3: 18.* Beloved, I dare boldly say, that more are lost this way, then any other of all the seaventeen. For when the Son of Man cometh shall he find faith on earth? *Luk. 18: 8.* and if he shall scarce find faith in the whole earth, then how few beleevers would he find, if now he should come into a parish? O wo to the major part of the world, because of unbelief, for most men have no faith, I add, nor religion, but what they have from Education, and from the inoculation and forced graftings of good instruction.

The 1. is Unbelief.

Q. How shall we help it?

I answer. 1. Convince your hearts of this Unbelief.

2. Consider 3. Things. 3. Crie out.

1. Convince your hearts of unbelief, take some pains with them about it, for most men will not beleeve that they do not beleeve: ask all the drunkards and unclean persons in the town, whether they do beleeve, and they will all tell you, we do all beleeve, none will own it that he is an unbeliever, and therefore you must here begin, as thus,

1. Convince thy heart, O unbeliever, from that famous place, *Act. 15: 9.* *purifying their hearts by faith*, and from *Tit. 1: 15.* where it is said of

Q. How shall we help it?

3. Answers to it.

1. Answer

having's. Convictions.

1 Conviction.



unbelievers, that their minds and consciences are defiled; and say to thine own heart, Thou sayest, O lying and deceitfull heart, that thou hast faith in Christ, but what meaneth then so much uncleanness, as is within thee? how cometh it that thou hast & harbourest so many foul, filthy, noysom lusts, and adulterous and whorish, wanton thoughts even with allowance? is not that a sign of an unbeliever? O be convinced then of thine unbelief, for where is thy purity?

2. Con-  
viction.

2. Convince thy heart from *Gal. 5: 6. faith worketh by love*: and say, thou thinkest, O false heart, that thou hast faith in Christ, but whence is it then, that thou art so full of malice, of anger, of hatred, of envie, of strife, of contention, of revenge, of unmercifulness against the poor, and wishing for the deaths of such and such? Is not this a cleer sign that thou hast not that true saving faith which worketh by love? O let this Convince thee.

3. Con-  
viction.

3. Convince thy heart from *1. Joh. 5: 4. and this is the victorie, which overcometh the world*, even our faith. And say to thy heart, thou perswadest thy self, that thou hast faith in Christ, but why art thou so worldly then? so covetous? so unjust, so greedy, so wretchedly neer, and miserable? and so eager in thy pursuit after the things here below? is not this a sign that that true saving faith, which overcometh the world is not in thee?

4. Con-  
viction.

4. Convince thy heart from *Ab. 26: 18. Sanctified by faith, which is in me*. and say, thou assur-est thy self, O false heart, that thou beleevest in Christ, but where is that holiness, that Godliness, and Goodness, which would be in thee, if thou warest in Christ by faith? art thou for holyness, O deceitfull heart, when thou dost all that thou canst to keep me from praying, from fasting, from watching, from meditating, from strict keeping the  
Lords

Lords most holy day? O prophane heart, doth this argue true saving faith to be in thee? No, No, be Convinced therefore of thine unbelief.

5. Convince it from Gal. 2: 20. where the Apostle tell us, that *he lived by the faith of the Son of God*, making it a Character of a truly beleevving Soul: and say, O my Soul, thou beleevest that thou hast faith in Christ, because thou do'st perswade me to good works, so as that I am not so bad, and so ungodly, as others are who neither pray, nor keep any days of humiliation at all, nor meditate at all, nor read any chapter at all, in a whole summers day, but dost thou live by faith in Christ, trusting in Christ for Salvation, or by works? if by works, trusting in them, and hoping secretly to be saved, because of much praying, much reading, much hearing, much weeping, then where is thy faith, and living by faith? O Soul, Soul, thou art but as yet under the covenant of works, and not under grace, not in faith, not in Christ.

1. Con-  
viction.

2. Consider 3. Things. 1. That unbelief is the transcendent sin. 2. The most damnable sin. 3. The Inexcusable sin.

2. Answer.  
holding  
forth  
3. Consi-  
derations.  
1. Conside-  
ration.

1. The transcendent sin, for it is not onely sin, but turneth all things which we do into sin. see Rom. 14: 23. *for whatsoever is not of faith is sin*: unbelief turneth our verie meat and drink into sin, our buying and selling into sin, our verie praying, fasting, hearing, reading into sin: O dreadfull!

2. It is the most damnable sin. This is the Condemnation, Mark, the Condemnation, that light is come into the world, namely Christ, and men loved darkness rather then light, and so consequently would not beleve in him, Joh. 3: 19. and it shall be more tolerable for the land of Sodom, in the day of Judgement then for thee, saith Christ to Capernaum, which refused to beleve in him, Matth. 11: 24. O fearfull! you that beleve not, nor will beleve,

2. Con-  
sideration.

leeve, that your Souls shall be lost and damned forever; you shall not onely be damned, saith Christ, but more deeply damned then the very *Sodomites*. The *Sodomites* were the very shame of mankind, the disgrace of the whole world, the monsters of the countrey wherein they lived, living in wickedness even against Nature. *For they changed the Naturall use into that which is against Nature*, and such of them as were men, leaving the Naturall use of the women, burned in their lusts one towards another, men with men working that which is unseemly, as those *Rom. 1: 26, 27.* and would have committed their lewdness with the very Angels come from heaven, and were not ashamed to act their uncleanness in the open streets, and for that were destroyed with fire and Brimstone from heaven, and yet, saith Christ, those Monsters shall escape better in the day of Judgement then the Neglecters of so great Salvation; see *Hebr. 2: 3.* being unbelievers.

3. Consideration,

3. *It is the Inexcusable sin.* For beleeve only, saith Christ, *Mark. 5: 36.* He saith not, remove mountains, raise the dead, fulfill the whole law to the smallest tittle, *but onely beleeve*, and if thou replyest, I cannot, he saith, *ask and it shall be given to thee Luk. 11: 9.* Ask faith of God and it shall be given to thee by God, *for it is the gift of God Phil. 1: 29.* this brings me to the third thing.

3. Answer,  
Crie our,

3. *Crie out therefore* and say with that poor man in the Gospel, *Lord help my unbelief. Mark. 9: 24.* for who else can help thee to beleeve, but the author of faith only? *Hebr. 12: 2.* If you should crie to me, and say, Sir, help us to beleeve, and help our unbelief, I should say to you, if the Lord Jesus do not help you, how can I? Nay if an Angell should come from heaven and preach to you, and you should crie to him and say, O holy Angel, help our unbelief, he would say the same too, if the Lord

Lord Jesus do not help, how can I? away to Christ away to Christ therefore, and pray to him and say, Ah Lord Jesus Christ now by this verie Sermon help my unbelief, and help my poor Soul to beleeve, for thy sacred word tels me, *that faith cometh by hearing* : Rom. 10 : 17. and it resembleth preaching to sowing, *Matth. 13 : 18.* whereby faith is, as it were, sown, because by it men come to beleeve, *Act. 13 : 48.* and therefore now, Lord, let some of that precious seed of faith fall into my heart, Lord here is my heart, say you & you, and you yonder who hear these words, crie & say, here is my heart also, O let some fall into my heart too that I may beleeve also. O sweet Jesus, break up the fallow ground of my heart, with the plough of the law, and let me effectually know thereby that I am damned, if I beleeve not, as thou hast said, *Joh. 3 : 18.* O break it thorowly and open it thorowly, as the ground is opened by the plough; for else how can that precious seed enter? O open it wide, as thou openedst the heart of *Lydia*, when *Paul* preached, so open my heart, whilest this Minister preacheth, say you in that pew, and my heart too, say you that stand there, and my heart, you that sit here in these seats, in a word, say all, Lord, open our hearts, that that precious seed of faith, which is now sown, may enter, and so we may all beleeve savingly. we humbly obsecrate and beseech thee : and you also that read these words, crie out whilest you are reading of them, say each of you, *O my Lord and my God, help my unbelief,* and help my poor Soul to beleeve, for why should all my tears, my prayers, my fasts, my goings so many miles to hear thy word be turned into sin? and why, when all is done, should my poor & now trembling Soul be lost and turned into hell? and why should it be more tolerable for the filthy *Sodomites* there, then for me? O make thine own  
most

most mighty arm now bare, and help my poor Soul to beleeve by thy matchless power, whereby thou raisedst thy Son from the dead, for no less, power, as I understand, is here required. *Ephes. 1: 20.* because before faith cometh my poor Soul is dead too. O raise it from the dead, and put the life of faith into it, that it may live, O by thy mighty power, remove the heavy stone of unbelief that lieth upon me, that my poor Soul may come forth from under it, and beleeve; now reveal the arm of thy power; for in me there is no power, no force at all to beleeve in thy Son. Oh! as stones are drawn out of a quarrie, where they lie, and brought to the place where the builder will have them lie, so draw my poor Soul out of the quarrie of this hard-hearted world unto, yea into thy dear Son where thou wouldest have it lie, and upon whom it ought to relye, by beleeving, that it may not die, but enter into life everlasting. Thus crie out. I have been somewhat large in this, but I promise to be briefer in the Next.

The 1. Way  
is a False  
& ground-  
les Appli-  
cation of  
Christ, and  
Promises.

*The second way, whereby the precious Soul of Man may be lost, is a false and groundless application of Christ, and promises; thousands thereby lose their Souls. A Godly Writer applyeth to this groundless application, that famous place, Isa. 29: 8. It shall even be as when a Hungrie man dreameth, and behold he eateth, but he awaketh and his Soul is emptie, or, as when a thirstie man dreameth, and behold, he drinketh, but he awaketh and behold, he is faint, whereupon that Holy Man saith excellently, doth the dreamer therefore eat bread, or drink bear? doth he truly apply these things to himself, because he thinketh so? No more do'st thou eat Christs flesh, or drink Christs Blood, because thy deluded brain so dreameth: I add, but except thou eat indeed, that is, apply indeed Christs flesh, and drink his Blood, thou knowest what*

what Christ saith, that thou hast no life in thee : *Joh. 16: 53.* the like may be said of promises, groundlesly applyed, the temporarie especially is guilty of this groundles application; for Christ bringeth him in challenging entrance into his Kingdom even at the day of Judgement most boldly and confidently, which sheweth, as One observeth, that he might both live and die in this perswasion, that he was a member of Christ, *Matth. 7: 22.* and how many think you do so? falsly perswading themselves that Christ died for them; applying Christ in the Lords supper and promises in praying, saying, Lord, thou hast said, *I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins, Isa. 43: 25, 26.* & therefore I hope that thou wilt blot out my sins now, which I have confessed: &, Lord, thou hast said, *put me in remembrance, vers 26.* & therefore I mind thee of it, O my God, & I know that thou canst not, nor wilt denie me, because thou hast promised it me: when all this pleading is but vain babbling, and all that good Concept which a temporarie, so pleading, hath, is but a meer *Décet*, because that pleaded promise is to be understood of a man that confesseth and forsaketh, as you may see *Prov. 28: 13.* which he will not do for one who *Herod-like* will keep his *Herodias*, that is, one beloved reigning sin or other, which he delightfully doteth upon still in his heart, and busieth his thoughts about most, day by day, and alloweth himself in continually in his practice, whether it be speculative uncleanness or some secret self-abomination not to be named, or wretchedness, and miserableness in keeping to himself & from others what they should have, through covetousness, or immoderate abuse of marriage which the ancients call adulterie committed by a man with his own wife. Oh what a hard matter it is therefore to be saved!

How.



Q. How  
may we  
avoyd this  
Groundless  
Applica-  
tion.

Q. How shall we avoyd this groundless application?  
I answer thus briefly. 1. Look, before you apply,  
whether the promise and Christ belong to you, yea,  
or No.

Q. How shall a man know it, that Christ and pro-  
mises belong to him?

1. Answer.

I answer. 1. If he be Effectually called, understand,  
called out from among the wicked and out of So-  
dom and out of the Dominion of sin, so as that he  
liveth not under the Dominion of any sin. For  
so it is written, *For the promise is to you and to your  
Children and to all that are afar, even as many as the  
Lord our God shall call*, Mark, *Call. Act. 2: 39.* So  
that if any be not called, that is, called out, the  
promise doth not belong to him. If he be Co-  
rinthian-like, Sanctified, and so consequently live  
a Saint-like life, giving himself wholly up to all  
manner of Godliness and holy Conversation, for so  
we read of the *Corinthians*, whom to the Apostle  
writeth, *Christ is yours. See 1. Cor. 1: 2. and  
1. Cor. 3: 23.*

2. Answer.

A man  
must re-  
apply.

1. To  
Christ.

2. Re-apply, that is, as you apply Christ, and  
promises to your selvs, so you must apply your  
selvs reciprocally to promises and to Christ. 1. To  
Christ. So the Apostle, as he did apprehend  
Christ, so he was apprehended of Christ, *Phil. 3:*  
*12.* and so must you, and not reserve your selvs  
for sin and Satan, or else you are none of Christs,  
and Christ is not yours, whatsoever you may or do  
pretend, but you are just like *Judas*, who also  
pretended much to Christ, and yet was none of  
his but Satans, as *Saint Ambrose* wittily brings in  
Satan thus Challenging him, he is none of thine, he  
is mine, his thoughts beat for me, he eateth with  
thee, but is fed by me: he taketh bread from thee,  
but money from me, he drinketh with thee, and  
selleth thy blood to me: Answerably whereunto  
I would fain ask whether Satan may not say the like

of

of many a man amongst us: such a One is none of  
 thine Lord Jesus, he is mine, his thoughts beat for  
 me, for they are full of revenge, full of envie,  
 full of adulterie, full of earth, and void of  
 Heaven, he eateth with thee, but is fed by me,  
 fed with new and fresh supplies of malice, deceit,  
 wrong, guil, and yet he taketh bread from thee,  
 at thy table, but money and meat from me also at  
 my table, for he is all for money, and meat, to see  
 the one, and to eat the other, like a glutton, as he  
 is, at and upon his table, which is also mine. He  
 drinketh thy wine at thy Sacrament, but he also  
 drinketh wine and Strong drink after it, even im-  
 mediately, as I would have him, and sweareth by  
 thy Sacrament, wounds, blood, and by his faith,  
 as often as I bid him, he saith, that thou art his,  
 and that thou, being Innocent, hast suffered for  
 him; but he lieth, for thou knowest how many  
 Innocents, as widdows, and poor men, and  
 fatherless children have suffered by him. 2. To  
 promises, as the Patriarchs did, who so embrac-  
 ed the promises, as that they were re-embraced  
 by the promises, *Hebr. 11:13. ἀποποιήσαμεν*, *They*  
*saluted and kissed the promises and so were kissed again*  
*reciprocally by the promises.* and so must we, and  
 even give up our selvs to the promises, and not re-  
 serve our selvs to our selvs, as misapplyers do,  
 who are altogether for themselves, and not for  
 Christ, not for promises. Or thus, we must do, as  
 a boats-man, that commits his boat to the tide to  
 carrie it, so must we, give our selvs to the Lords  
 promises to carrie us, and not suffer our selvs to  
 be carried away with sin and Satan; for if we do,  
 neither Christ nor promises will do us any good at  
 all: see *Hebr. 10:26.* *For if we sin wilfully, after*  
*we have received the knowledge of the truth, there*  
*remaineth no more Sacrifice for sin: but a certain*  
*looking for of Judgement and fierie Indignation, which*

2. To Pro-  
 mises.

shall devour the adversaries. O dreadful ! For, Mark, *there remaineth no more Sacrifice for sin.* if you lie in sin Christ will die for you no more, if you will be wilfully dead in sin; and Christ will shed his precious blood no more to wash you from sin, if you will wallow in sin; and Christ will be crucified for you no more, if you will crucifie him any more: *Hebr. 6:6.* in a word, no Christ, no promise, no propitiation, no Salvation can possibly be expected by you, though you apply both him, and his promises made by him never so much, if you give up your selvs to any wickedness, wantonness, lust, looseness or exorbitancie, as excessive eating, drinking, gain-taking in your dealings, bargains & such like things, & not reciprocally to Christ, nor to the promises made by Christ: I speak by way of *if*, even to you Professors also, as the Apostle of himself and of his beleieving Hebrews, *if we sin willfully.*

3. Answer. 3. Take heed also of this notable deceit, that you do not apply Christ as many do, *for what he hath, more then for himself, and for what he is; more for Salvation then for Sanctification, more for heaven and happines which he giveth, then for holiness, and obedience which he requireth.* O they be glad, such men, to hear of Christ, they commend that Minister and elevate him to the skie, who preacheth and bringeth Christ to them frequently, and sets him forth as a Saviour, but they do not love to hear a man tell of Christ, as King, as Lord, as a husband, whom we must obey; *Hebr. 5:9.* in a word, they love and like *his*, but not *him*, or, at least *not him so well as his*; which is, as if a woman should fall in love with her Bridegrooms gold ring and prefer that before him, saying, I am contented now, I have his ring, I care not much now whether I see his face or no; who would not detest her adulterous heart? and say, you love the ring

ring and not the man, the gold and not the Bridegroom: O beware, saith blessed *Au<sup>m</sup>*, beware, O Soul that thou be not called a harlot, if thou regardest more the gift of the Giver then the affection of the Lover; and so say I: yea, I add, yet farther, Nay hast thou not done so already? and all this while, was it not for loaves more then for Christ, that thou so followedst and following applyedst Christ, this time and that time, that is, for the *bread of the Lord*, which Saints eat in heaven, rather then for the bread, the Lord, which came from heaven? Did not thy thoughts all along beat for that, and not for him? If so, then O deceive thyself no longer, but prefer Christ before all, and say with *Asaph*, *whom have I in heaven but thee, and there is none upon earth whom I desire besides thee.* Ps. 73: 25.

The 3d. way whereby the precious Soul of man may be lost is unsound trouble of mind: for many do verily think, that, because they have been troubled and felt, as it were, the verie flashes of hell, they shall not therefore go to hell, when as a man may be so much & so deeply dejected, as that he shall be even ready to destroy himself, as *Judas* did, and yet go to hell, as *Judas* went. *Act.* 1: 25.

Where note, that a troubled Soul may mis-carrie, thus, to speak more plainly after this four-fold Manner,

1. By despair. 2. By getting out of its trouble too soon. 3. By getting out of it into a false peace, by carnall delights and pleasures. 4. By getting out of it into a new kind of life.

1. By Despair, as you have heard but now of *Judas*, so that I will say no more of it, because it maketh not so much for my present purpose, as the other 3. following modes do.

2. By getting out of its trouble too soon, as 2. Manner.

The 3d. way is unsound Trouble of Mind.

After a fourfold Manner the Soul may thus mis-carrie.  
1. Manner.

When men have not been long enough in the round tower, as Junius rendereth the word **סורר** Gen. 40:4, 5, in English, prison, an Emblem of hell which is like a round tower, (or prison) as the Baker & Butler are said to have been a long or considerable time there.

† Greenham in his Treatise of aff. Consc. p. 136.

And Another of sick people. Amongst the many passages of our Ministeriall Employments, I fear me, this weightie affair of visiting the sick is passed over also (the

more is the pittie) with much ignorance, slighthess and neglect. Bolton in his Dir. for R. C. A. C. P. 3. 6. I add, and therefore our Ministeriall calling is most dangerous and dreadfull, even more dangerous then any Corporall Physicians.

those which the Prophet *Jeremiah* speaketh of, their wounds were heald slightly: so as that they were well again after they were wounded by and by: *Jer. 6: 14. They have healed also the hurt of the Doughter of my people slightly.* Dawbers are wont to do so; of whom a Godly Divine † uttereth these words. *I am not ignorant that many visiting afflicted Consciences crie still, O comfort them, and afterward; who in such Cases are full of these & such like speeches, why are you so heavie, my Brother, why are you so cast down, my Sister? be of Good Chear, take it not so grievously, God is mercifull, Christ is our Saviour. These be speeches of Love indeed, but they do often poor Souls as much good herein, as if they should pour out cold water into their bosoms.* I add, for then many poor Souls cast off their corrosive playsters, give over grieving, and sorrowing for their great and grievous sins, before such corrosives; troubles of mind I mean, have searched their wounds and sores to the quick, and consumed their proud and dead flesh, dead works I mean: hath not this been thy case, Brother? Sister? have ye not both been troubled once for such and such greivous sins, and a short time after, upon some unseasonably applied comfort by one dawber or other, cast off all such trouble, so as that since you were troubled no more? before you had been sufficiently humbled, and before the cofe of sin was drawn out.

3. By getting out of it into a false peace, by sinfull delights and pleasures. As thus: whether they are troubled in mind by the hearing of a piercing and powerfull Sermon or otherwise, then, if they do not go to a witch, as *Saul*, they will go at least to bewitching, enchanting merriments, to carding, dicing, dancing, drinking, feasting, and Musick,

as



as *Saul* also did, of purpose to drive away the good Spirit of God, who is now Coming towards them to heal their Souls. Or thus: as those cruell Jews, who offered their children to *Molech*, did beat upon tabrets and drums, that they might not hear their crie: so such, that they may not hear the pittifull out-cries of their full guilty, troubled, perplexed Consciences, do stop their ears with the pleasant Musick which carnall delights make in their ears, whilst they Sacrifice their Souls to the Devil, and so get a seeming kind of peace, to their sadded minds for the present, and after their fore going trouble: for, as, when *David* played upon the harp before *Saul*, the evil Spirit departed, 1. *Sam.* 16: 23. so, when such persons play at Cards, or dance, or drink, going into merry Company to drive away melancholie, the good Spirit, who would have prepared their Souls for Christ, by such a trouble, departeth; and, when they are rid of him, and of their trouble together, they *crie peace*. 1. *These.* 5: 3. even as also their Dawbers do, saying, *peace peace, when there is no peace.* *Ezek.* 3: 10, 11.

Goodwin  
in his Mo-  
ses and  
Aaron.

4. By getting out of its trouble into a Change, and new kind of life. And here I shall mention and discover 5. sorts of changes.

4. Manner.  
Sub divided  
into 5.  
Sorts of  
Changes.  
1. Sort.

1. As *Herod*, when *Johns* Sermons troubled and pricked his Conscience, reformed and did many things: *Mark.* 6: 20. so some, being troubled at a powerfull Sermon, or under a pinching Cross, will part with one sin or other, nay with many to quiet their Consciences: or thus, as in *Act.* 27: 18, 19. the marriners, being exceedingly tossed with a tempest, lightened their ship by casting out with their own hands the tackling and lading of the ship; so many, being tossed with trouble of mind, will cast away those sins which they



conceive to be the Cause of their trouble: the Devil giving them leave so to do, provided they keep their Herodias, that is, the beloved sin, if by any means he can make them to retain it.

2. Sort.  
† I Use the  
verie words  
of blessed  
Bolton,  
who also  
affirmeth,  
that Satan  
will suffer  
a man to  
alter the  
visible form  
and out-  
ward exer-  
cise of his  
beloved sin.

2. Nay some by his permission will leave their verie † beloved sin in the outward exercise of it, as Judas, who threw away his verie money which he so dearly loved, I mean his 30. peeces of silver, when he was troubled in mind, because that was much the cause of his trouble. *Mat. 27: 5.* So a mans beloved it may be was outward uncleanness, this Satan permitteth him to leave, provided he lie frying in the scorching flames of his inwardly burning lusts, and have filthy and adulterous imaginations still, and remember with much inward wantonness his former Unclean life, practises & fornications; which he hath committed in his youth, and since.

3. Sort.

b Rob.  
Bolton in  
his Direct.  
for R. C.  
A.C.p.330

3. Nay I go yet higher, some by his leave will not onely reform many things, and even the beloved sin, as hath been shown: but even universally, all outward Acts, as a famous <sup>b</sup> Writer dreadfully writeth in these words, *He careth not* (meaning the Devil) *though a man be universally outwardly reformed, and unblamable.* O to be trembled at Reformation! see for a Confirmation hereof *Matth. 19: 20. All these things have I kept from my youth up.*

4. Sort.

See Arer.  
Eth Christ.  
1.2.c.15.

4. But ordinarily such persons, when they see the terribleness of some sin or sins and are terrified about them by one of a thousand, I mean a Soul-searching damnation-preaching Teacher, then they will change their lives, and give over by all means: but their Change shall be but an Exchange. As for Instance, such a One was a griping Usurer, now, being touched, and troubled for it, he calleth in his money, and will be an Usurer no longer: but he will be as covetous as ever, and turn

turn Merchant, and oppress, cheat, defraud, overreach in bargaining, contrarie to 1. *Theff.* 4: 5, 6. mixing bad ware with good, and selling things at an excessive rate, which hath caused some Ecclesiasticall Writers to let drop many cutting passages concerning them; or else he will buy land or Lease, or take Judgements, and wish then for a dearth, and that the <sup>b</sup> Sabbath may end that he may sell Corn and that at a far dearer rate then the Market or present plenty will permit, & so at home he will be so cruel as that a poor bodie, or neighbour can hardly have a bushell or peck of corn of him, unless it be at an unreasonable rate, & much beyond the Markets abroad. Another Instance. A mans sin was adulterie, or self-defiling, or filthy talking, and that he leaveth, but his eyes shall be full of adulterie still. 2. *Pet.* 2: 14. so as that he cannot look upon a beautifull woman, but he must commit adulterie with her, in his eye, and what is this but an Exchange, in that his heart committeth speculative adulterie still? Again, a man was exceedingly given to strong drink, being a drunkard, but now he is met with by a powerfull Sermon, and troubled about it, which maketh him leave it, but so as that he must needs make an exchange; he was wont openly to drink in strong liquor, wine or ale, or brandy: now he leaveth that, and he'll do it more privately; or if not so, he will be drunk with anger, with pride, with vain-glorie, with the Cares of this life: *Luk.* 21: 34. and is not this but an Exchange? Sirs, the Devil careth not how he holds you, and how he hath you, so he have you, he is just like a fowler, for as he is indifferent in the manner of his taking a poor silly bird, whether it be by the foot or head or but a claw or whole bodie: so is he. You may apply it more fully your selvs.

a I for my part do not condemn all Merchants, but only the great and common abuse and wrong done by men of that calling.  
b Amos 8:

5.

5. Some will, when troubled in mind, get a prayer-

5. Sort.

prayer-book and pray for life, buy a Bible and read for life, nay, restore their usurie-money, and other unlawfull gain, for so did *Judas*, and the like I have heard of others, who yet would live, as I am told, in some secret uncleanness, nay will fast too, even weekly as the *Pharisee*, and as I have known one who would fast everie week too, being guilty of a horrid sin, and yet at last destroyed himself. O sad! O how far men may go and yet not go to heaven! The foolish virgins lived a virgin-life, and yet could not enter into eternall life. *Matth. 25 :*

A Case,

Q.

12. By this time, me thinks, I hear some crie out, and say, what shall we do then in this sad and dreadfull Case?

Resolved.  
First.

To help this, I answer :

I. If you get out too soon, before you were sufficiently humbled, you broke prison, to come out, and therefore you must even go back to prison again, that is, you must grieve again, and be contented to be troubled again, for what you have done, thought, and spoken amiss, and have just cause to be troubled for, for you did verie foolishly in that you would be free before God would set you free. Some, saith one, having withstood terrors have withstood their Salvation, and therefore I pray you, *work out your Salvation with fear and trembling, Phil. 2 : 12.* yea, rather then fail, grieve and be troubled more or less all your days : *my sin is ever before me*, saith *David*, *Psal. 51 : 3.* and also let yours be both new and old : <sup>b</sup> some write of *Peter* that everie morning, when he heard the cock crow, he wept, nay others say farther, that his eyes were always full of tears; and of *Adam* <sup>c</sup> some write, that when he turned his face towards the Garden of Eden, he sadly lamented his fall; and of *Mary Magdelene* it is reported, that she spent

a A certain  
Godlie  
man lying  
upon his  
death-bed,  
cried out,  
O give me  
my mourn-  
ing days  
again, for  
they were  
the joyfull-  
est days that  
ever I had;

so he say thou, <sup>b</sup> Brooks in his Crown and Glorie of Christ.

thirtie years in Galba in weeping for her sins. You know how to apply all this.

2ly. Avoide at that time especially all carnall Companie and delights. See. 2. Cor. 6.: 17, 18.

3ly. *And briefly* (for I fear I have been too long already) that you may not lose your Souls at last, though troubled much for a Season, never snatch at any comfort or having any part in Christ, till the Core be out, & you be of the mind to do all that Christ would have you to do, & so sell all, & so part with all for the sake of Christ, like that parabolicall merchant, who for the sake of that one Pearl of great price sold all that he had, & bought it, *Matt. 13: 45, 46.* for when a man is come to that pass by his trouble then is his trouble reall & not hypocriticall, saving & not self-deceiving, sound & not false: if you will not trust me in so weighty a verity, then hear what that Master builder saith about it, *when a man cometh to this pass with indignation to be willing to part with his sins, to have no more to do with them (as he must that will have part in Christ; for he cannot have Christ and keep any One of his sins) that party shall have the Pearl:* thus he: I add, and therefore if thou that hast been or art troubled, art come so far forth as that now thou wilt, by the help and power of God, depart from everie iniquity, and do all his *Θελήματα* or wills, then and not before cast thy self into thy Saviours arms, saying, into these everlasting arms of my most dear and mercifull Saviour I will adventure my life, my hopes, my confidence, and all that I am, if I perish therein, I will perish: and if any will kill me, whether it be sin, or Satan, or the law, they shall fetch and pull me out from thence, for there I mean to abide, and I know that none can take me out of those mightie arms of my most mightie Saviour: Nay he himself cannot cast me out; for he hath said, *him that cometh to me I will in no wise cast out. Joh. 6: 37.*

2ly.

3ly.

a *Matth. 23: 20.*

b *Rogers of Dedham in his Doctr. of faith. c. 2. p. 171.*

c I speak Conditionally, for I must not dawb.

Confess I must that I am a great sinner, but he is a great Saviour, and therefore, O most great and mightie Saviour, save my poor Soul, which now longeth and thirsteth after thee.

The 4th.  
Way is  
lying hid &  
un-employ-  
ed,

4ly. *A man may lose his precious Soul by lying hid and un-employed*: Even as that womans groat was lost, by lying so *Luk. 15: 8.* and as that Servants Soul was lost, because he would not improve his talent, as you may see *Matth. 25: 26, 30.* *Thou wicked and slothfull Servant, thou knewest that I reap were I sowed not, and gather where I have not strawed: and so forth: and then, cast ye the unprofitable Servant into utter darkness, there shall be weeping and gnashing of teeth.*

This concerneth  
2. Sorts of  
people.  
1. Sort.

Where note that this concerneth 2. Sorts. 1. *You that are idle and will not work.* 2. *You that lie so long a bed, as that you cannot work, I mean as you should.*

1. *You that are idle and will not work*; understand chiefly for God, nor for yourselvs and others, like those in *Matth. 20: 6.* *who stood idle in the Market all the day,* and those in *Matth. 25: 42, 43.* *who would do no good with their goods, meat, drink, Clothes: so that Christ tells them, that he will say unto them upon his wrathfull day, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, for I was a hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink, I was a stranger and ye took me not in, naked, and ye clothed me not, sick, and in prison, and ye visited me not: where will you hear what One writeth upon that place? <sup>a</sup>Horresce homo, tremble, O man, these are damned; not because they were drunk, though that were bad enough too, and so forth; but because they have done no good, I add, and when that will come to pass, even those whom you so condemn and call Quakers, will rise in Judgement against you and condemn you; for they will go hundreds of miles to visit them that are in prison, as*

<sup>a</sup> Theophyl.  
in Loc.

I have



I have b read of some, that, when some were imprisoned in *New England*, and a law was made, that what *Quaker* so ever should come within their Jurisdiction, should die, yet would adventure to go to them, hazarding their lives, and alledging this Scripture, when they were questioned, why they would come into such a Jurisdiction.

b In New England. Judged.

2. This Concerneth them who lie so long a bed, as that they cannot work, as they should, like the sluggard; in *Prov. 6: 9, 10, 11.* where observe, how the most wise God by the pen of that wise King setteth him forth in his colours, saying what he saith in such a broken language: as namely a little sleeps, a little slumbers, (as the <sup>a</sup> Originall hath it, in the plurall number) a little folding of the hands to sleep; he is all for sleeps, and though he be for so much sleeps, yet all is but little with him; for it is 3. times little; and though he had sleep enough and enough, yet he begs still for a little more, as the begger begs a penny; and he must needs fold his hands together, and roul himself upon his bed; but Mark what followeth, *therefore thy poverty cometh as one that travelleth: what poverty? Externall, Internall, Eternall.*

קטן שנוח  
סעט  
הנוסח

הק קטן  
ירמ

Q. What shall we do then in this Case?

A. Questi-  
on.

I. answer. 2. things. 1. You must employ yourselves, your gifts, your time better then heretofore. 2. Give over your excessive sleeping.

2. Answer.

The 1. Direction hath 3. branches. 1. You must employ yourselves better: I mean,

The 1.  
Answer  
hath 3.  
branches.

1. All the members of your bodies. And

2. All the faculties of your Souls.

2. All your gifts and graces. 3. All your time.

1. All the Members of your bodies, and 1. Let your eyes be a fountain of tears: *Jer. 9: 1.* or thus, let tears run down like a River day & night, give thy self no rest; let not the apple of thine eyes cease; *Lament. 2: 18.* the Hebr. is the Daughter of thine eye;

1. Branch,



eye; for there is, as it were, a little Daughter to be seen in the eye; the *Grecians* call it the gerle of the eye, and this Daughter should weep, like *Jephthah's Daughter*, & that especially in prayer, as *Jacob*, *Hos.* 12: 4. *He wept*: where note, that some therefore will seldom pray in a Solemn manner, but they will weep graciously, as *Jacob* did: so that a one writing upon the foresaid place hath this expression, crie assiduously not with the tongue, but with thine eye, not with words, but with tears; I pray you employ your eyes so, you that have formerly employed them in beholding men and women and vanity, and weep both for your own sins, because they are so many and so great, as *Mary Magdalene*, *Luk.* 7: 37, 38. and for the sins of others also, as *David* did, *Psal.* 119: 136. and many others: when one *Pambus* saw what pains a harlot took to dress her self to entertain her Lovers, he wept, that she should take such pains for hell: and so, methinks, should we, when we see, what care, what time men & women take before a Glasse to trim and dress themselves to please vain persons, whom they love, and what others will do, and what pains they will take to go to hell, even much more then most of us to go to heaven. But of weeping I have formerly spoken, and therefore the less will serve now.

2. *Employ your tongues*, like a Merchants ship to carrie those rich Commodities, which lie in your breasts and in your Bibles to this port & that port, to this place and that place, and to this person, and that person, talking with everie one, that you meet with, of God, of Christ, of heaven: that so you may edifie them thereby, Ministring grace to them that hear you. *Eph.* 4: 29. I knew one *Mr. Jordan* a Justice of the Peace, whose ordinarie talk would be usually such, and so heavenly, as that one should not hear a vain word come out of his mouth: and

I have

a *Albertus Magnus.*

b *Mr. Jordan.*

I have read of one *Gordias* a holy man, that he did say, the tongue of man ought to utter nothing that is injurious to the Creator thereof; and therefore would not speak a word to offend God thereby: and of <sup>a</sup>*George, Prince of Anhalt*, the Preacher, that he used to say, that nothing refreshed him so much as Conferences with Learned and Godly men: but where are such *Jordans*, such *Gordias*, such *Anhalts* now? Christians, how unchristian are our Communications? how long may we sit at meals, before any thing that favours of heaven cometh from us? how hard must we strain for a few gracious words? how heartlesse, when any come, are they? how verie few of us are there, whose ordinarie speaking speaketh us to be men of another world? how rare are our heavenlie Conferences? how little will serve? how quickly are we off upon other discourses? O for the Lords sake, talk of heaven more, and of the world lesse; O let the world see, that you are of and for another world; let your tables, your beds, your way, eccho forth no other but heavenly communications coming from one to another, and from that other back to him that you spake with first: husbands, let your wives, and wives let your husbands see by all your talk, that in good earnest you are for heaven: parents, and masters, let your sons, your daughters, your men-servants, your maid-servants, your work-men, your visitors see, by your gracious discourses, flowing from your lips, that you are for that heavenly countrey, which floweth with milk and honey, pleasures, I mean for evermore. *Psal.* 16: 11. O Let all men, into whose hands this book may come, to read it, begin from henceforth to have tongues, like unto the pen of a Ready writer, as *David* had; *Psal.* 45: 1. and let them write therewith into mens minds (which, for the most part, are like clean paper, because there is nothing

a Clerk in  
his life. p.  
184.

in them that good is) such things as they have a mind to utter touching the King, I mean Christ the King of Kings: Thus employ your tongues, and for that end consider what a both honourable and also delectable object and sight it will be for you, to see the reasons of other men wear your liverie, and their borrowed understandings to do homage to the bounty of yours; and likewise consider, how it is the cheapest way of beneficence, and like the naturall charity of the sun, which illuminateth others without obscuring it self.

3. *As for your hands: first*, give therewith to them that need, & so let them be like the hands of *Nebuchadnezzars* image of silver; carrying & giving silver to the poor Christians their brethren, and such things also as they want, like those *Act. 2: 45.*

<sup>a</sup> Clark in  
his life p.  
100.

<sup>b</sup> Idem in  
his life p.  
932.

<sup>c</sup> Mr. white,  
in his little  
book for  
children.

<sup>d</sup> Clerk in  
his life. p.  
64.

<sup>e</sup> Whom I  
desire to  
imitate.

I have read of *St. a Basil*, that he sold his lands in a famin, to give the price thereof to the poor, as also the primitive Christians did: *Act. 4: 34, 35.* And I have heard and read of *Mr. b Whately* and *Mr. Nickols* Ministers of *Plymouth*, that they set apart the 10th. part of their Spirituall and temporall estates yearly, and gave it to the poor: and of a verie <sup>c</sup> *Child* that having money given it to spend upon it self going to School, it saved it, and next Lords day gave it with his own hands to the poor in the church-yard, and went home full of joy. O how this should shame elder Christians! and how all those forecited examples should invite all men that can give any thing, and the Rich especially, to strive to be Rich by so giving, *1. Tim. 6: 17, 18, 19.* 2. And into your hands I would wish you to take the holy Scripture, for to read, as the *Bereans*, did, *Act. 17: 11.* and as young *Timothy* did, *2. Tim. 3: 15.* a Chapter mornings and a Chapter evenings, before you go to prayer with your families, to use them in your prayer, as <sup>d</sup> *Mr. Whately*, did. *B. e Jewel* would have a Chapter read everie meal

meal too: and *Friderik* the late *King of Bohemia* went farther: for he read the whole Bible in a moneth, as I saw it written with his own hands, being at his Court, in the *Hague* in *Holland*, in his own Bible, when he did begin to read & when he made an end: what Prince, nay what ordinarie Christians will do so now? well I do intend to deal seriously with you in this thing (Men and Brethren) because this dutie is so much neglected. I have read of *Alexander the Great*, that, when after he had overthrown *Darius*, there was brought to him by a souldier of his a little box curiously made of gold and richly bespangled with the rarest and richest Jewels, he took it into his royall hands, and having a good while beheld it with admiration, as not having seen a fairer and more splendid thing, he asked what *Darius* used to keep in it, whereunto when answer was made, that it was his *μυροθήκιον*, that is, that in it he kept his precious oynments, and the like; he replied, but hereafter it shall hold *Homers Iliads*, then which I prize nothing more; it shall be to me *ὁ μυροθήκιον*, for that book he loved to read dayly, and that book was it, which he used as his Guid in all his wars: which I apply thus, as he asked his standers-by, what that little box did hold, so do I ask you, what did these hands of yours hold heretofore? Cards it may be, or usurie-money, or some other unlawfull gain, or worse thing: but now let everie one of you say, these hands of mine shall hold the holy Bible, which I do or should love and like above all books, that shall be my Guid, my Comforter and my direction in my Spirituall warfare, and my Companion at my table, in my bed, and in all my ways, I will read it more then ever I did, by Gods help. Thus employ

your

a *Henricus*  
*Somma-*  
*chius* in  
*Præfat. in*  
*Thom. à*  
*Kempis.*

b And by  
such goods  
works we  
take Christ  
into our  
arms, saith  
one.  
*Odo Tusc-*  
*lanus* in

*Luc. 2: 28. Per brachia Opera designantur. Recipitur Jesus in*  
*Ulnas per bona Opera.*

your hands and arms, and with your hands and arms by goods works relieve the poor Saints, for so doing you relieve Christ. *Matth. 25 : 40.*

2. Branch.

2. *As for the faculties of your Souls, your understandings, your wills, your affections, (to be brief,) you must employ them all for God: 1. your minds must be like the Tabernacle which had the golden censer and the ark of the Covenant, overlaid round about with gold, wherein was the golden pot, that had Manna, and Aarons rod, that budded, and the tables of the Covenant, Hebr. 9: 3, 4.* Just so must your minds be containers of holy and heavenly thoughts, and Meditations, and of Christ, of whom that Manna, that rod, and that ark were types, and of the good word of God, which containeth the tables of the Covenant, which God made with his people.

2. So your wills must be all for God, that is you must be purposing still, to do what is to be done for God, even a day by day, you must say each of you, now I'll live a better, a holier, a stricter life, then ever yet I have lived, thus and thus I will do now and hereafter, by the grace of God, for of our selves we can do nothing, nor yet will any good thing. God<sup>b</sup> must prepare our wills for it.

3. Your affections likewise must all beat for God, as namely your love, your joy, your grief, your zeal; these 4. affections like *Ezechiels 4. wheels Ezech. 1: 16, 17, 18, 19, 20.* must lift you up, as there the living Creature was lifted up, because the Spirit of the living creature, or of *life* was in the wheels, so as that they all must be all for God; and not so, as they have been, for the world, for the flesh, for Satans Service; God forbid.

2. Your gifts and graces also you must employ for

homines id faciunt quod volunt, ipsorum tamen voluntas est a quo preparatur. *Concil. Araus. 2. to. 2. p. 22. חסד c 2, Branch.*

a Omni die  
renovare  
debemus  
propositum  
nostrum,  
& ad fer-  
vorem nos  
excitare,  
quasi hodie  
ad conver-  
sionem pri-  
mum ven-  
issemus.  
Thomas  
a kempis  
de Imit.  
Chr. l. 1. c.  
19. Et sic  
Leo. Dicat  
cotidie,  
Nunc inci-  
piam.

b Quando



for God : as for example , 1. Your knowledge you must improve to Gods Glorie, and not vain-glorie, *Gal. 5 : 26.* to instruct others , by preaching , if Pastors , by admonishing, Catechising, and counselling , if private Christians, and your domesticks as *Abraham* did, *Gen. 18 : 19.* and as *Constantin the Great* , who would teach his souldiers how to pray : for he made a prayer for them , and as a certain holy man , who would invite the poor upon the Lords day, and Catechize them ; and as *Lewis the 9th. King of France* , who would instruct his kitchen-boy in the things of God , and , being interrogated , why he would do so, said, the low-est have as precious Souls to save as mine own, and were redeemed with the precious bloud of Christ.

a Eusebius  
hath his  
prayer.

2. Your gift or grace of prayer you are to employ much everie day , nay oft-times a day : as *David*

3. times , evening , morning , and at noon ; *Psal. 55 : 17.* and that for the good of others as well as

your own , that they may learn to pray by your prayers , as the young Eagles learn to flie up to-wards the sun , of the old ones, who flie up before them and help them : but especially for your own good. O I would not have any of you to go

forth in the morning , before you have prayed ; for heaven must be sought first : *Matth. 6 : 34.* and

what may befall you else , if you do not so who knoweth ? I have read of *Origen* , that , going

forth to encourage Christians to suffer Martyrdom , he was taken , and either he was to offer to

an idol , or to prostitute his body to a Blackmore , whereof he chose the former , and he imputed this

sad accident , which then befell him , to this , that he went forth that morning before he had prayed.

3ly. You must improve your time , even all your time , and never be idle ; *Eph. 5 : 16.* for time is precious , this time of grace especially , for it is

called a time accepted , *2. Cor. 6 : 2.* namely with

O

God,

b Aquila  
exclusos  
pulos un-  
guibus ac-  
ceptos ad  
solem ob-  
vertit, fir-  
miores in  
sublime de-  
latos de-  
mitit, de-  
missos vo-  
latu ante-  
vertit, &  
suscipit.  
Jons. in  
sua Thau-  
matogr. p.  
234.

3. Branch



God, and much set by, and so more precious then gold : for what careth he for gold ? but *I have heard thee in a time accepted*, saith he. Beloved, time is so precious as that if it were carried to hell to be sold, & the poor damned wretches there had worlds to give for it, they would give ten thousands worlds for one such hour as we have, to redeem; and so precious at is, is that it made that famous *Queen Elizabeth* to crie out upon her death-bed, O time, time, a world of wealth for an inch of time, O therefore improve your time, O lose none of it, no not an inch of it vainly, idly, by carding, dicing, daliancing, foolish talking, and jesting, which is not convenient, nor becometh Saints: *Eph. 5 : 4.* but be always doing one good thing or other, that, when your Master shall come, he may find you so doing *Matth. 24 : 46.* especially, when you are travelling, or in Company, then, O then, have a care that you do not lose time; and then, O then, let your conversation, your hearts, your thoughts be in heaven, as *Pauls* was; *Phil. 3 : 20.* for then Commonly we lose much of our precious time, nay then we <sup>a</sup> lose our selvs too; if we do not so.

<sup>a</sup> Dixit  
quidam  
Quoties  
inter homi-  
nes fui, mi-  
nor homo  
redii. Tho.<sup>a</sup>  
Kempis  
de Imit.  
Christi. c.  
20.

2. Answer.  
<sup>b</sup> Whately  
in his Re-  
dempr. of  
time.

2. You must give over excessive sleeping : for O what a time-eater sleep is ! it will devour not only much time, but also our verie best time, because it usually feedeth most greedily on the verie fat of time, as <sup>b</sup> One aptly speaketh, it eateth the verie flower of the day, even the pleasant morning, O that morning which is called *aurora*, *quasi aurea hora*, the golden hour, when nature is now well refreshed, and we are made fit for high exploits, for praying, for meditating, for searching the holy Scriptures, for serving the Lord with cheerfulness; for it is also *avianum hora*, that is, the birds hour, so called, because then the birds sing; do you not hear them in the morning when you lie  
roaming

roaming upon your beds; how sweetly & merrily they sing, to sing you up? but that sweet time you sleep away: O sad! O what a greedie both glutton and thief this sleeping is! it is not contented to rob you of all the Night, wherein some do not spend one half quarter of an hour in praying, or meditating, contrarie to *Ios. 1: 8.* but also, as I said but now, of the gold-like & jewell-like hours of the joyfull morning: yea, it hath one trick more, saith One, if a man be addicted to excessive sleeping, it will follow him to Church, and shut up his eyes and ears there, both of mind and bodie, that he shall not be able to keep himself waking, but sleep even in the Soules-Market and fair-time: for then heaven is to be bought and sold, in and by the preaching and publishing of the precious word of life, at which God is wont to set to sale, and at a verie cheap rate to sell the rarest, the richest, the valuabest Commodities, that the whole Universe can afford, which this great thief, called sleep, is wont to filch away: and therefore, if you would not lose your Souls, your hopes of heaven, your benefit and profit, which you may reap by our Ministrie, beware of this time-eater, time-stealer, time-destroyer, whose name is sleep, excessive sleep, especially your morning sleep, and therefore be up usually and Commonly, if you can with safety of health, before the sun is up, and come forth before it peepeth forth with its yellow and golden locks in the canopie of heaven to cover the earth with its flaming light, itself being a most vast and most admirable flame, after all that darkness, which covered it before by night: as for my part, I would not want my part in that delight, and solace which is to be taken in such early rising, for all Devon, nay, all Englands ground; for O the Complacentiall sweetness, which is then tasted, when a man, being risen before that Glorious

Lamp, the sun I mean, is risen, and before those trembling, & (before the approaching day) fleeing torches of heaven, the stars, be quite departed, shall depart into his retiring place, and there place himself before his God, to wrestle with him, that he may see his face, which then is to be contemplated, as shining in the face of his Son in all its brightness, as well as the shining sun in all its illustriousness; and therefore give me that time before all other time, and do you also, O my dear Friends, take that time, & so rise betime, & thereby improve time.

The 5.  
Way is Pro-  
fanness,  
whereby  
also the  
precious  
Soul of  
man is lost.

5ly. The precious Soul of man may be lost by open profanness: if *Esau*-like, a man sell heaven and Salvation for a mess of lentils, that is, for a small matter, as he his birthright: some will part with their Salvation for a little meat or drink, or lust, or gain, which is but dirt and dung, as the worldling, the Usurer and all the covetous that are in the world do, who for their part in this world will forgo their part in the world to come; and some for nothing; & yet hope they shall be saved: but what saith the Apostle concerning them, & all the rest that are of that ragged Regiment of the profane ones in the world? *be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, otherwise called delicate ones, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* 1. Cor. 6: 9, 10. Let wantons, drunkards, and theevish Servants note this: *Job* tells us, that God will not take the wicked by the hand, as the *Hebrew* will bear it in hand, *Job*: 8: 20. that is, he will not in the least shew him any countenance, nor have any society with him, nor have any thing to do with him, that is the meaning of the expression,

וְלֹא יִחַץ

בְּיָדוֹ

כְּרֵעִים

where

יָחַץ

being pointed over head with a point like a Cholem denotes the remarkableness of this expression.

pression, *he will not take the wicked by the hand*; and if he will not take him by the hand, he will never take him into his Kingdom.

*Q. What shall men do then in this Case, that they may not lose their Souls by profaneness?* Question.

*I answer: 1. Profane ones must be perswaded of two things. 2. They must be perswaded to one thing.* Answers,

*1. They must be perswaded of two things: And what be they?*

*1. That they are profane, and great, and grievous sinners, and scandalous livers, for many are profane and will not own it, nor beleeve that they are. See Prov. 30: 20. such is the way of the adulterous woman, <sup>a</sup> she eateth and wipeeth her mouth, that is, she doth so harden herself, after she hath committed that great crime of adulterie, as that she saith, I have done no wickedness: so that thou mayest be a profane wretch, and yet justifie thy self, and disown the name; and hence it is, that wicked men will be angrie with any man that shall call them so: for they will be counted honest for all their dishonesty; and therefore a man must needs be convicted of his dishonesty, if ever he shall become honest, and that his own conscience will tell him. we have two notable places for this; Rom. 2: 15. their consciences bearing witness, and their thoughts mean while accusing, - or else excusing one another. Mark, O Sirs, you own consciences bear witness against you, do not they? dare you denie it? and your own thoughts accuse you, do not they? that such a time you lay carnally with such and such, & committed adulterie, and such a time you were drunk, and another time you <sup>b</sup> took Use, and*

*1. Answer. having  
2. Branches.  
1. Branch.*

*a Euphemismus, res obscenas honestis verbis exprimens.*

*b Here note that a great Protestant*

*O 3*

*another*

Doctor maketh the usurie of Christians so great a Profaneness, as that it hindereth, (saith he) the Jews Conversion. *Dr. Pareus in R. p. 1042.* the like he saith of other sins, here named, that they are: so great a profaneness, as that the Jews do call us heathenish bastards for the same: himself was called so by a Jewish youth in that great citie of Worms in H. brew *ידן* that is, thou heathenish Bastard, said the Jew to him, as he passed by him: *Idem. ibidem.*

another time you smote with the fist of wickedness, & called names, & another time you scoffed at religion and religious persons, & another time you went to cards, and many times you did backbite. I add hereunto that famous place in *Eccles.* 7: 22. *for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.* Observe; also thine own heart knoweth what thou hast done, how thou hast cursed such a one, and sworn most grievous oaths oftentimes, and thine own heart knoweth that thou hast likewise had most filthy, most odious, and abominable thoughts, even adulterious and whorish thoughts, and thine own heart knoweth, how thou hast likewise had most envious and spitefull thoughts against such and such thy a fellow-Ministers and fellow-tradesmen, & fellow-Merchants, & hast discovered them by all manner of revenge, & cruell actings, by unjust law-suits, by strife, debate, and much contention: be convinced therefore of thy wickedness, and notorious profanness, and harbour no longer any such self-justifying thoughts, as thou hast had, nor say any more with that foresaid adulterous woman, *I have done no wickedness.* For thy wickedness is engraven upon thy forehead, and to be seen, and written upon thy hands, lips, and wanton eyes, and to be read so that he who seeth you, though he runs, may read it.

a Which makes me justly fear, that therefore thousands, thousands of Ministers and tradesmen and Merchants will be forever damned for this their envie, though now they take no notice of it.

2. Branch.  
b Once more give give me leave to insist upon this kind of unbelief, for there is great need of it.

2. Prophane men must be perswaded of their damnation: for they will b not beleeve that they shall be damned, as you may see, *Deut. 29: 19.* *and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine own heart.* See how even a drunkard may think that he shall be saved, and have peace, though he add drunkenness to his thirst, but Mark what followeth. *The Lord will not spare him: but the*



the anger of the Lord and his jealousie shall smoeke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven: and yet will not wicked men beleve all this; for they say, <sup>a</sup> One writeth of them, that they never met with that Minister, who did sufficiently convince them; if any had convinced them, they should have amended ther ways, and repented: but what would they have more then what is and hath been said? Beloved, if any of you be an adulterer or fornicator, or Sodomite, or effoeminate, or a thief (and by name, <sup>a</sup> thievish <sup>a</sup> Servant or child or <sup>b</sup> taylor, or miller, or reviler, or extortioner) or usurer, or drunkard, or covetous, he is a profane person, and will be undoubtedly damned, except he repent; because God by the Apostle saith it. And do not your own consciences also oftentimes tell you the same, which maketh you so afraid to die? be perswaded therefore of it, and say no more that never you met with that Minister that did sufficiently convince you, for if this be not sufficiently, I know not what sufficiently is. See. 1. Cor, 6: 9, 10.

2. Be perswaded to one thing, and that upon due consideration: what is that? To make a blessed exchange. In times past you have made many bad exchanges, exchanging one sin for another, as hath been formerly shewn: but now let me intreat you to exchange vice for vertue, bad for good, Coals for Pearls, hell for heaven: and that whilest you are here, on this side hell, for in hell no exchange can be made, if you will beleve truth, Christ himself I mean, who is truth it self, and saith, in the words of my text: *what shall a man*

a I mention this the rather, because I see that Papists justify this kind of theft. I will instance in Escobar the Jesuite, who holdeth it lawfull for a child to take secretly from a Father, if he do not pay him, as he payeth a stranger.  
2. Answer. Tract. 1. Exam. 10. Num. 31. p. 163. contrarie to Prov. 28: 24.

b Lessius also allows give in Servants

O 4

stealing of meat and drink, De Just. & jorel. 2. c. 12 dist 8. And b Fillintius allows it in a Taylor to get to himself that which he gains by a Merchant, selling his commodity the cheaper for his often coming to his shop, Mor. To. 2. Tract. 35. c. 6. Num. 149.



give for the exchange of his Soul? in short, repent and be converted, ceasing to be such profane wretches, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: *Act. 3: 19.* thus I press and perswade you to cease from profanells. Saint *Austin* would say, that he would not be a wicked man one half hour for all the world, because he might die in that half hour; & yet some of you can be so half hours, and whole hours, yea, days, and years, where at I wonder, how you can. O, for the Lords sake, and for your own Souls sake, be of that holy mans mind, and be no longer profane and wicked, no not for half an hour more, least in that half hour you die, and lose your Souls for ever. I have read of *St. Cyprian* that having been a gross Idolater, he was converted by the preaching of *Jonah*, so *St. Jerome* reports it: and my prayer to God is, and shall be, that you also that have been close Idolaters, or otherwise vitious and profane may be converted by this my preaching, which is somewhat like that of *Jonah*. Amen. So be it.

a Hieron. in  
Jonah. 3.

v I. Way.  
Mans Soul  
may be lost  
by halves.

a Like that  
first Chri-  
stian King  
in England,  
Redwall  
King of the  
East-Sax-  
ons, who,  
as some  
say, was  
was the first  
of all this  
Nation that  
was baptiz-  
ed and re-

ceived Christianity: but afterward being seduced by his wife, had in the self same Church (saith Bede) one Altar for Christs religion, and another for Sa-  
crifices unto Devils.

oly. The precious Soul of man may be lost by halves: when men are almost Christians, but not altogether; a half converted, but not altogether, when they are convicted but not converted, when true and unfeigned love is wanting, and other things wanting: for he that will truly turn, must turn with all his heart, *Joel 2: 12.* must not onely see sin, but also leave it, *Prov. 28: 13.* & must not onely leave it, but also hate it, *Psal. 119: 104.* and not onely hate that which is evill, but also love that which is good, and God especially, who is the chiefest and highest good, and his neighbour, for Gods sake, & even as himself: *Matth. 22: 37, 39.* & he that wants this love, though he should bestow

all

all his goods to feed the poor, yet is he nothing, & though he should give his bodie to be burned, it profits him nothing: 1. Cor. 13: 3. So that a man may be damned and burn in hell, though he burn in earth, as a Martyr, and suffer the vengeance of that eternall fire, though he be even supereminent in relieving the poor, even to admiration, when he giveth away all that he hath, and that meerly upon this account, because he repents by halves, and serveth God by halves, and obeyeth by halves, and is some grains too light, so as that by no means he can pass, I mean into Heaven: see *Matth. 5: 20.* and *Chap. 23: 20.* *Jam. 2: 10.* which hath caused some Grave Divines to let drop such passages as these from their pens, a Thousands lose their Souls by thinking less will serve the turn then will: saith One, if onewould buy a jewell of a 1000. pounds & will give but 300. pounds for it, he might as well offer nothing. And another, many a man looſeth a great deal of labour and his Soul too, for want of a little more added. *Rogers of Dedham*, in his Doctr. of faith. *Cap. 1.* and how neer came some, that yet shall never have Christ and Salvation. They lose heaven for some lust. *Idem.*

*Quod non possit verè penitere de uno peccato, qui est irretitus pluribus. Petr. Lomb. dist. 15. l. 4.*

*Q. What shall we do then in this Case?*

*Question.*

*I answer.* 1. *Rest not in Conviction, but go forward to conversion.* We have a notable place for this in *Hos. 13: 13.* *The sorrows of a travelling woman shall come upon him.* This is so, when a man is wrought upon by a piercing and powerfull Sermon, so as that he is like to become a Convert, being much troubled, and begins to crie out, what shall I do to be saved? because his sins now stare in his face, and he is in great distress, like a woman in travell, but Mark what followeth, *he is an unwise son, for he should not stay long in the place of the breaking forth of children,* that is, he is not so wise as he should be,

*I. Answer.*

in that he rests in conviction, and cometh not to sound conversion; for the place of the breaking forth of children is the womb, as the children come out of the womb, so is conversion born of sound conviction; Now when the child stayeth there, it hazards the of life mother and child: and so men hazard the life of their Souls, if they stay in the breach made by a pricking Sermon, and rest in conviction: and therefore be not so unwise as to stay there, but break thorow into sound conversion: for a man may have either but *arationall conviction* only, from the workings of a naturall conscience charging guilt from the light of nature by the help of those *καραὶ ἐνοίας* those common principles of reason, which are in all men, *Rom. 7: 14, 15.* or, *both Rationall and legall*, when the conscience by the preaching of the law is powerfully awakened, and a man is made even to tremble as *Felix*, *Act. 24.* and yet miscarries; and therefore I say again, do not acquiesce in conviction, but let conversion come out of the womb of conviction, to make thorow work of those mighty workings of conviction. And the truth is, that wheresoever sound conviction is, there will also be sound conversion, for true conversion begins in conviction, and ends in a reall change and conversion, saith a noted *Author*.

a Mead in  
his Almost  
Christian.

2. Go thorow-stitch with conversion. Do not only forgo some, but all your sinfull & evill ways: and *Cast away from you all your transgressions, whereby you have transgressed, saith the Lord God. Ezech. 18: 31. 32.* Observe, we must repent of all, cast off all, depart from all our Iniquities, obliquities, and abominations: or else our repentance is no true repentance at all: Nor can we escape the Damnation of our Souls: for thereto only is this gracious promise made, *so iniquitie shall not be your ruine. vers 30.* off therefore with all. I have read of a  
Godly

Pet. Lombard diff.  
14. l. 4.

Godly man, who had the gift of healing, and many resorted to him for healing : among others , one *Chromatius* , being sick desired to be cured. The holy man told him, he could not, till he had beaten all his Images to peeces in the house. O that shall be done, saith *Chromatius* , there take the keys, and where you find any beat them all in peeces ; he did so, and yet was not *Chromatius* cured, for he cried out and said for all that , O I am as sick , as ever : whereto the holy man made answer, doubtless there is a secret Idol yet behind , and not discovered, nor destroyed , and that must be broken too ; then *Chromatius* confessed that there was one more , all of beaten gold, which cost him 200. pounds , which he thought to save , but take the keys, it is in my chest , break it also, saith he ; the holy man did so , and then *Chromatius* recovered , and it was well with him : which I apply thus, doubtless some being like unto this *Chromatius* , will read these lines , who are freely gone from many of their beloved sins , and Idols , and yet neither are now whole and sound , nor will hereafter for ever be saved and live , because one Idol or other , I mean one beloved reigning sin or other is yet behind unbroken , and unmortified , which also must be left and broken in pieces , if it shall go well with their Souls , and they shall live : To it therefore , whosoever thou art that readeest these lines , and if there be any evill in thee yet unbroken, unmortified , whether it be some secret lust , some dear , but sinfull delight , some hidden malice , grudge , or hatred , some foul and filthy hankering after adulterous and whorish practises , or whether it be tipling in a corner ; or more openly upon an ale-bench, or that detestable trade of usurie , or a most eager desire of vain-glorie , applause and a name , or Customarie swearing, or that unmannerly sin of Gurmandizing , or that execrable

execrable vice of detracting, slandering, and evil speaking, or wrath, or stealing, or gaming, or Companie keeping, or gaining wealth by unlawfull means, what ever it be, fall upon it, and destroy it, here you are required to it, do not spare it, but deface it, and make an end of it, though you had a mind to keep it, & to hide it under your tongues and not to forsake it, *Job. 20: 12, 13.* yet now, for Gods sake, and for your Souls sake, labour to be rid of it here before the Lord: till this be done, it will never be well with you, do what you will, pray, read, fast, go to meetings, go where you will, you will go to hell at last; & you will lose all your labour: but what pitie it is, O dear hearts, for you to take such pains as you do, to go so far as you go, and to act so high as you act by spending so much time in privat prayer, privat fasting or secret mourning, and yet to lose your Souls at last for not doing a litle more, and for not going a litle farther. O be not so unwise; O do not lose all for refusing to come up to the Lords price; for God hath set his price, he will not abate one farthing, if you will not give him his price, which is to sell all, and to part with all for Christ the Pearls sake, and for heavens sake, and for your Souls sake; You lose all, Christ and heaven, and Souls, and all, because you will not do a litle more, give a litle more, and reform that one sin more, which you so hugg, and do so dearly love, as that you will rather part with God and Paradise then it. Where Note, how much some, called *Quakers*, do wrong us, writing thus of us, that we all agree in this one Question, (to wit) Is there any man or woman upon the earth, that is freed from under the Reign of the Devil, that he can live without sin? or is it possible for any to be so? The generall answer is, No, we are all and must be all his Servants all the days of our lives, which we do



do utterly disown, as by this my dehortation from sin plainly appeareth, it labouring to free men from Satans reign.

3. *Get love*, begging it of God who must give it you, if it shall be in you, *Rom. 5: 5.* and let all that you do, be done in and out of love: Let love to God first, and to his Saints next, principle you for all your actings and archievements undertaken for him, and them. See *2. Cor. 5: 14.* I press this the more, because this *love* which here I so much insist on, is the very *fulfilling of the law*, *Rom. 13: 10.* which maketh the more for my present purpose, because I am now bound and bent to perswade you to an universall obedience, universall repentance, universall change: which that one thing called Love causeth. And also because this love is such a Phoenix among us, and its actings, and influencings so exceeding rare. There we prostrate our selvs before the highest Majesty, and adore it, but commonly self is in the bottom of that service, not love to God: we fast, but commonly self, not love to God, is the first and chiefest dish and daintie in that most delicious feast: *When you fasted, did you at all fast to me*, even to me? saith God: *Zech. 7: 5.* again, we mourn: But self commonly is the drawer of such tears, not love to God; for *when you mourned in the fifth and seaventh moneth, was it to me?* saith God: *Zech. 7: 5.* again, we give alms, but for the Lords sake, and for the love of God is studiously omitted, so that if I give much without it, it is as good as nothing, for I must not bestow my alms so much to satisfie the want of my Brother, *who demands it*, as to fulfill and to satisfie the will of my God, *who commands it*, and I must relieve no man so much upon the Rhetorick of his to-me-related miseries, or to content mine own commiserating disposition, for this is still but morall goodness, and an act that oweth

more

3ly.

Affirming onely, that there is not a just man upon earth that sinneth not, as it is expressly written in Eccles. 7: 20. See also Prov. 24: 16. James 3: 2. 1. John. 1. 8, 10 which notwithstanding, we assert this also, that Gods children are free from the Reign of sin and Sathan, *Rom. 6: 14.* and in that sense sin not. 1. Joh. 3: 9, and that we must labour all in that sense to be free from sin. *Rom. 6: 12.* let not sin therefore Reign in your mortall bodie, Which I strive for here.



more to passion then reason : he that relieveth another upon the bare suggestion of pittie , doth it not so much for his sake neither , as for his own ; for by compassion we make others miserie our own , and so by relieving them , we relieve our selves , self is still in the bottom , when we so commiserate others , it must be still out of love to God , and them chiefly , that must principle our activity therein. This , this impels me so to pursue love. The God of love direct your hearts into his love , & cause you to move by its impulsions in all your actions. Amen.

The 7.  
Way by  
Difficulty  
and Discou-  
ragements.

*Seaventhly* , the precious Soul of man may be lost by difficulty , and discouragements. That young man in the Gospel , who said to Christ *all these commaundments have I kept from my youth up* : went far , and yet when he heard Christ say , *if thou wilt be perfect , go , and sell that that thou hast , and give to the poor , and thou shalt have treasure in heaven , and come , and follow me , went away sorrowfull* , Matt. 19 : 20 , 21 , 22. and what became of him afterward , and where he is now , & how it is with him , the Lord knoweth , bad enough doubtless ; a difficulty discouraged him : and yet that same saying converted one *Anthony* called the *great* , but could not convert him , the very thoughts of that to him invincible difficultie , which he saw lie in the centre and bottom of Christs words , killed him : that he could not live up to that height of perfection , which was required of him : and such like thoughts of difficulty kill & have killed many thousands more , that since came and breathed into Gods air after him : O Difficulty , Difficultie , what a terror thou art to terrene men and women , deterring them from entring the borders of that coelestiall country. O what a Mountain thou art before them ! What an unpassable gulf thou art to them ! Especially if they have been delicately educated ,

a Unum est  
quod mul-  
tos a pro-  
fectu & ;  
ferventi  
emendatio-  
ne retrahit,  
horror  
Difficulta-  
tis. Tho. a  
Kempis. De  
Imit. Chr.  
l. i. c. 25.

educated, and were never acquainted with any hardships! O how such are tossed, shipwrackt, and cast away, when they hear that they must go their way, sell all, and follow Christ with his cross upon their backs, his yoke about their necks, his self-deniall expressed in their lives! O then it goeth tough with them: & they go off; we shall never be able to rise so, say they, to fast so, to denie ourselves so, to die so to those delights, pleasures, pastimes, which we were wont to bathe our selves in, say they.

*Q. What shall we do then you will say,* it is true, it is true all that you have spoken, we find it so: it is hard, sure enough, for a poor Soul to be saved, so hard, as that it made Christs own disciples cry out, saying, *who then can be saved?* Matth. 19: 25. and therefore what course shall we take?

*Q.*  
What shall  
I do to  
overcome  
Difficul-  
ties?

I answer. 1. Consider, and apply. 2. Come, trie and tast. 3. Come and crie. 4. Constrain.

Answer.  
1. Consider.  
and apply.

1. Consider that the fairest things are usually attended with greatest Difficulty. *Difficilia que pulchra*: witness fair Rachel; you know how dear she cost Jacob, 14. years hard service in frosts, in heats, in abstinence, in watchings, Gen. 29: 20, 27. and Chap. 31: 38, 40. answerably whereunto I say, that the fairer a duty, a service done to God is, the more difficult it is, and that, me thinks, should drown the thoughts of difficulty, even that great and Glorious beauty, which is in Sanctity, though accompanied with so much difficulty, spoken of, Psal. 110: 3. *Thy people shall be willing in the day of thy power, in the beauties of holiness.* Holiness hath so much fairness, as that all Sarahs, Rebekahs, Rachels, Josephs, Absaloms beauty was but deformity to it. I have read of *Demetrius*, that he was so passing fair as that no Painter was able to paint him, and so is holiness, so exceeding beautifull as that no picture-drawer in the whole world is able

a Plut. in  
the life of  
Demetrius.

able to draw it: And on the contrary unholiness is so ugly, as that no Blackmore is more, and should therefore be as much detested by all men, as holiness is loved and liked by all good men: They write of *Acco* an old woman that beholding her deformed face in a glass she did run stark mad, and I do verely believe, that if a wicked, unholy man did but truly see his ugliness by the glass of Gods holy law, he would either run mad too, or fall in love with holiness, especially if he did see withall the passing beauties of holiness. Therefore, dear freinds, open your eyes, and see holinesses beauty, and be not discouraged by the difficulties that accompany the following after it. For that will make you serve for her not 14. years only, as *Jacob* for fair *Rachel*, but all your days for the saving of your precious Souls. I pray God that he will open your eyes that you may see this Glorious beauty, lustre, brightness, Glorie which he hath put in and upon holinesses face, that you may be all enamoured with it, & never speak one word more about the difficultie which attends the consecution of it.

2. Consideration.

2. Consider that as good things, that is, vertues, holy performances, works, services are difficult one way, so they are easie also another: *For my yoke is easie, saith Christ, and my burden is light.*
1. *Matth. 11; 30.* and how is that? 1. To a willing mind, spoken of *Psal. 110: 3.* pluck up therefore a good heart, and be willing once to do Gods will, and all will be easie to you, as to one that is willing to go home to his Father, all his travell is easie, though the way be raggie, narrow, and full of hard stones to go upon.
2. To him that loveth. For love maketh all things easie, it maketh a man keep not onely this or that commandment, but all commandments, *Job. 14: 15, 21, 23.* *He that hath my commandments, namely in his heart, and keepeth*

keepeth them in his life, be it is what loveth me, and if a man love me, he will keep my words, still in the plurall; and that plurall denotes all; according to a Rule we have, *Proposito indefinita in materia necessaria aequipollet universalis*: an indefinite proposition in a necessarie matter is aequipollent to an Univerfall. This love made *Jacob* so willing to undergo such hardships for *Rachels* sake, that 7. years seemed to him but a few days for the love he had to her: *Gen. 29: 20.* and so will love make you also go thorow any difficulties for God. *S. Austin* hath many instances for it. What maketh the Merchant to adventure upon the seas, as he doth, but Love of gain? hunters to refuse no season of rainy weather, but love of game? the like may be said of Mothers, what moveth you tender Mothers to take such pains with your babes, but Love? what makes the husbandman to exantlate and to undergo such a deal of labour, but love of profit? and what causeth the very beasts of the field, and birds of the air to spare from their own food, and to hazard their very lives for the feeding, and defending their tender young ones, but their Love? and if their love, and the Love of man to Creatures can make labour so easie as to make it seem no labour, but rather delight, what will not, and what should not the love of man to God first, and to his Saints next, do, to make all their services, & their performances easie and facile? Do but love therefore both God and man, and all that you do for both, will be as nothing to you. These two loves will be like the two wings of a bird whereby with much ease & facilitie you will even flee to do Gods will, as Angels do, who therefore are said to have wings, and therefore flee hertoe like so many birds, or, if you will, like Eagles towards heaven: and you will feel no more weight then birds do in their wings. I will add but one thing more: Those

2. loves, and the love of God especially, will make you bear reproachings, slaunders, fire trials, any affliction for Christs sake patiently, cheerfully, willingly, as is to be seen in that Chosen vessel *Paul*, *Rom. 8: 35, 36, 37, 38, 39.* and I have read of *Appollonia* of *Alexandria* that out of love to Christ, when she was brought to the stake to be sacrificed by fire to Christ, she slipped out of the hands of her Leaders, and joyfully ran into the fire of herself, that she might enjoy Christ. So easie doth love make all things, even the bitterst Crosses and tribulations not excepted.

3. Christs yoke is easie and his burden light, to him that hath Gods help and Grace. Grace and help make all things light: By both these *Paul* could do any thing. *1. Cor. 15: 10. 2. Cor. 12: 9. 2. Tim. 4: 17.* and so may we; but nothing we can do without either. A Cart-wheel cryeth under a small burthen, being drie, but runneth merrily & without any noise, being but oyled a little; so we cry and make sad complaints, O what shall we do when we are drie! as sometimes we are, when Gods Grace and help is wanting: But when both are present, we can run, like *David*, when God did enlarge his heart, the way of Gods Commandments. *Psal. 119: 32.* wherefore above all gettings get Grace, get his help, and all will be easie. O Sirs, you forget that Christ came into the world to help you, & to bring Grace with him & help for you, in a time of need; you forget that he is therefore called *Jesus*, that is, a Saviour, because he is to save you from sin; *Matth. 1: 2.* you forget that he came to make craggie, crooked, and hard ways, plain, and easie; *Isa. 40: 4.* you forget that he descended that you might ascend: you forget that God hath promised you his Spirit to help you: and a new heart, and that he will cause you to walk in his commandments, *Ezech. 36: 26, 27.* and will  
*Subdue*



*ubdue your iniquities for you, and in you: Michai.*  
*7:19. which is to help you: you forget that he hath*  
*said, Isai. 41: 10, 11, 12, 13, 14. fear thou not,*  
*for I am with thee, be not dismayed, for I am thy God,*  
*I will strengthen thee, yea, I will help thee, yea, I will*  
*uphold thee with the right hand of my righteousness.*  
*Behold all they that were incensed against thee shall*  
*be ashamed and confounded, they shall be as nothing,*  
*and they that strive with thee shall perish. Thou shalt*  
*seek them, and not find them, even them that con-*  
*tended with thee: they that were against thee shall be*  
*as nothing, (& is all this nothing?) & as a thing of*  
*nought. For I the Lord thy God will hold thy right*  
*hand, saying unto thee, fear not, I will help thee, fear*  
*not, thou worm Jacob, I will help thee. (Lo how*  
*often he tels thee, O Dear Soul, I will help thee,*  
*no less then 3. times, and how often, fear not, no*  
*less then 3. times also) saith the Lord and thy Re-*  
*deemer, the Holy one of Israel. Where Note, that*  
*all this by Writers is understood, of our Rebels,*  
*that is, our inordinate passions, against whom is*  
*promised a full & Glorious conquest: & shall we*  
*go and complain of Difficulty? O give over, give*  
*over, for shame give over: you that are called by the*  
*name of Christians. What saith the Apostle? 2. Cor.*  
*7: 1. having therefore such promises, let us cleanse our*  
*selves from all filthiness of flesh and Spirit, perfecting*  
*holiness in the fear of God; whom to I subscribe*  
*with my heart and hand: saying yet farther, and*  
*let none say, I am a drie tree, a drie peece: for Lo,*  
*here is water to help your dryness: and Let none*  
*say, this is too hard, and that is too hard for me*  
*to do, and there be many adversaries: for the Lord*  
*will help you; and those your Enemies, and ad-*  
*versaries, your sins I mean, and passions shall be as*  
*if they were not, as Some render the words fore-*  
*quoted, that is, though they be not quite taken*  
*away, they shall not hurt you, and so be as if they*



were not, nay, as One saith, shall rather advance and further Salvation: even as cruell and wild beasts, being mastered and tamed, become very usefull for us, so our rebellious and unruly passions, being conquered by us, shall serve, by Gods mighty Grace and assistance, to do us a world of good in the exercise of our Christian vertues, and in the leading of holy lives: as for example, anger shall serve to the stirring up of zeal; hatred to the opposing of sin, and wickedness; a lofty mind to the worlds contempt, and scorn; love to the embracing of great & heroicall atchievements, the like may be said of our 4. humours, which though of themselves they usually prove our great and mighty enemies; yet by the same grace of God, shall become our great and mighty friends: Blood shall make us valiant, and cheerfull in fight, and duties: Choler shall make us zealous for Gods Glorie: phlegm shall moderate zeal, and other affections: pensive Melancholie shall dispose us the better, and render us the more fit for Meditations: O Wonderfull! and will you complain of Difficulty? True it is, that a yoke is a yoke, and a burthen a burthen: but what then, so the one be easie, and the other light, being so made by him, that imposeth both, and helpeth to bear the same with us, what matters it? it is but as when a great and strong ox and a doe draw together, the waight lying altogether upon the greater oxes neck, and he bearing the burden and the yoke up quite from the other: O my Brethren, let none therefore refuse this yoke, this burden, this weight: for as much as all will lie upon Christs own neck, the burden will be his, the pleasure ours: for he will refresh us and give us rest, *Matth. 11: 28.* or, as some would have it, ease us: whereby it clearly appeareth, that when Christ doth invite us to take his burden upon us, it is but to unburden us,

us, and to disburden us of the worlds heavy yokes, and from the grievous burdens of care, of covetousnes, of anger, of lust: and will you yet complain of Difficulty?

4. Christs yoke is easie to him that finds delights & feeleth unspeakable joy, as most do in the bearing of it; as those in 1. Pet. 1: 8. for that will swallow up all thoughts of Difficulty, as the great Ocean swalloweth up even the greatest rivers that fall into it.

4.

3. Consider that you are not alone, and that the greatest Difficulty is vincible: for the greatest Saints have had the greatest Difficulties, which yet they have manfully vanquished. I will begin with *Abraham*, O what Difficulties did there surround that mirror of Saints, when he was to offer his Son, his onely Son *Isaac*! *Gen. 22: 12, 13.* where you will find these following Difficulties.

3. Consideration.

1. *God tempted Abraham*, and therefore how strong was that temptation?

2. *God saith, take*, whereas God well knew what sad thoughts would then arise in his distressed perplexed heart, what agonie his mind would be in, and what troubles would assault his grieved Spirit; yet *take him*, thought it be with a grieved Spirit, though with a heart almost broken, though with a mind almost overwhelmed.

3. *Now.* Not hereafter, 10. or 20. years hence; after thou hast sufficiently solaced thy self with his sweetest Companie, hast taken full contentment in his most delicious deportment, hast abundantly recreated and exhilarated thy pensive Soul with the pleasing passages & issues of his gracious Soul: not so, but now, now presently.

4. *Thy son*: sons are sons, that is, sons indeed, because dear indeed, and therefore not to be taken from us without grief not to be expressed by us, yet *take him*.

5. *Thine onely son* : onely sons are not onely sons, but darlings, because they that have them have no more; yet take him.

6. *Isaac*; even that *Isaac*, which was his fathers delight, and his Mothers joy: for therefore she called him *Isaac*, because he made her laugh: *Gen. 21: 6.* yet take him.

7. *Isaac* of whom the Lord said, that he should be his *heir*, and that of him should come such a numberless multitude, as should equall the stars of Heaven for their multitude. *Gen. 15: 5.* whereby most easily it may be conceived how *Abraham* was then angustiated, troubled, straightened in himself, when he considered with himself how this could be, if this his heir should be sacrificed so cruelly; yet take him.

8. *Whom thou lovest*, the *Hebrew* is from אהב which hath an affinity with אהבה, a word which signifieth, *he would have it*, because what we love we would have; yet take him. We can easily part with a thing, if our hearts be not set upon it; but if we love it, our hearts are centred and settled upon it, and then how grievous is our parting with it? It is as if our very hearts should be rent from us, when that which we love, is taken from us: yet take him.

9. *And get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will tell thee.* This went neereft, for here are mountains now: even mountains upon mountains, Difficulties upon Difficulties; for here *Isaac* must be unmanned by death, must take his farewell of the elements, must cease to breath among the living, must be Sacrificed, that is, must be taken with the hands of his own now mournfull and passionate Father, and be killed like an ox, and have his throat cut, and be laid down upon the wood, which he had born himself for a burnt offering,

ing, never to rise again, never to return home again, never to come back to this Mother again, never to see his friends more, which how it wounded and pierced his Fathers heart, what heart can conceive? What tongue can expresse? Yet take him, yet offer him: all which great and grievous Difficulties he valiantly superated, overmastered, and conquered, as the issue of that probation evidently declareth. So Zerubbabel, what Difficulties he met with? Even a great mountain, whereby <sup>a</sup> some understand the Devil, <sup>b</sup> others, the Nations which sought to hinder the reedifying of Jerusalem and of the Lords temple: besides which we may also in one word understand Difficulty, even a Mountain of Difficulties, which yet he happily and succesfully vanquished; for who art thou O great Mountain? Before Zerubbabel thou shalt become a plain: answerably whereunto it may be said of any Difficulty, who art thou, O great Mountain? Before them that strive to overcome Difficulties, and impugn them, thou shalt become a plain. I will illustrate this thing by 2. Men more, which lived since Christ, and his Apostles; and first, <sup>c</sup> St. Cyprian who writing to a friend of his, Confesseth, that before his conversion, being an Idolater, he was of the same mind, that he was of, as namely, that it was impossible for him to change his vicious life, but now he proved by experience which he could never beleieve before his change: The other shall be <sup>d</sup> St. Austin, who in his Confessions declareth the same, that he did think so too, that he should never be able to endure the austerity of a new and holy life, nor to forsake those fleshly lusts, wherein he had lived so long, keeping Concubines: Especially when he was gone into his Hosts garden a little before his finall Conversion; O what a tofs he was in? O what hardships he found? For then and there all his sinfull delights,

<sup>a</sup> Lyra in  
Loc.

<sup>b</sup> Theodor-  
et in Loc.

<sup>c</sup> Cyprian  
Epist. ad  
Don.

<sup>d</sup> August.  
Confess. l.  
7, 8, 9.

lusts, and pleasures offered themselves before his eyes, saying, what? wilt thou leave us now? and shall we in a moment be so separated as that we shall be with thee no more for ever? shall it not be lawfull for thee to do so, and so no more hereafter? And then he cried to the Lord, saying, O Lord, turn from the mind of thy Servant to think of that which they represented to my Soul: what filth? What shamefull pleasures did they lay before mine eyes? then also after a long and grievous conflict, a most wonderfull tempest of mourning came upon him, which he not being able to withstand, made him run away from his freind *Alipius*, who then was in the same Orchard with him, and give full scope to his eyes, which immediately brought forth whole floods of tears: but at last (Mark how he overcame all such conflicts, and difficulties) behold, saith he, I heard a voice, as if it had been of a boy, or maid, singing from some house by, & often repeating, *Tolle & lege. Take up and read, take up and read*: and forthwith I altered my countenance, and began to think most seriously, whether Children did use to sing any such thing in any kind of game: but I never remembred that I had heard any such thing before: wherefore keeping down the force of my tears, I rose, concluding no other thing, but that this voice came from Heaven, to bid me open the book that I had with me, which was *St. Pauls Epistles*, and to read the first chapter that I should meet with; for I had heard before of *St. Antonie*, how he was admonished to his Conversion by hearing a sentence of the Gospel, which was then read, when he upon an occasion came into the church: & the sentence was, *go & sell all that thou hast & give to the poor, & thou shalt have treasure in Heaven, and come, and follow me*; which saying *St. Antonie* taking as spoken to him in particular, was immediately converted

verted unto the Lord : wherefore I went in hast to the place where *Alipius* sate, because I had left my book there, when I went from him. I snatcht it up and opened it, and read in silence the first chapter that offered it self to mine eyes, and therein were these words, *Rom. 13 : 13. Not in rioting & in drunkenness, not in chambering, and wantonness, not in strife, and envying, but put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* Beyond this sentence I would not read, neither was it needfull ; for forthwith, with the end of this sentence, as if the light of security had been poured out into my heart, all the darkness of my doubtfulness fled away : whereupon putting my finger, or some other sign, (which now I remember not) upon the place, I closed up the book, and with a quiet countenance opened the whole matter to *Alipius*, who was then joyned to me in my good purpose : after this we went to my mother : we tell her the matter : she rejoyceth, we relate unto her the order of the thing, she exulteth, and triumpheth, and blessed thee, for that she saw much more granted to her touching me, then she was wont to crave with her pitifull and lamentable groans : and then he concludeth at last thus, O Lord, I am now thy Servant, and the child of thy hand-maid : thou hast broken my chains, and I will offer unto thee therefore a sacrifice of praise. Thus, O Dear Brother, whosoever thou art, that readest these words, go and apply all that hath been said, and say, I will stand no more upon Difficulties then : O no : but my Difficulties shall be as the Difficulties of those holy men, which you have named : I'll break thorow them all by the grace of God, as they did thorow theirs : and they shall be but as straw, and as single threeds to me, as theirs at last were to them, and they shall hold me no longer : my Gold will help me.



2. Come,  
Trie, and  
taste.

2. *But wirball, come trie, and so taste: do not onely say so, but do so; for there it sticks commonly, when we have heard moving passages delivered in a Sermon, we resolve upon strange things, but do not go about those things to do them, and so all cometh to nothing: therefore as those men did put themselves upon action in and after all their straits, and Difficulties, so must you, my dearly Beloved; for I fear that some of you never tried nor endeavoured to overcome their Difficulties, and discouragements as yet: but this men do; they will complain, and say, Oh it is too hard to do this, we are not able to do it, when they never tried it; if they had tried it, and then could not, that would somewhat excuse them; but because they do not, their saying, *we cannot*, is as good as nothing: for is it as if a master should say to servant, take this half bushell of wheat, and carry his it to the mill upon thy back, and he should say, *I cannot*, not having tried it, whether he can or no; if he would trie whether he could or no, that would give his master some content, in case he could not; but for him to say, onely, *I cannot*, will not. You may apply this *simile* to yourselfs, and I entreat you, dear Souls, that you will do but this one thing at my request, as namely, that you will go and trie whether you can overcome your Difficulties, and discouragements but one day, I am sure that is not much: you have spent many a day to satisfie lust, and to satisfie your appetites, & to satisfie your greedy desires after sports, pastimes, idle visits, and recreations; I pray you fulfill my desire too in this one thing, this one request for one day. O my most dear friends, it is not about a trifle, or toy that I crave this triall to be made, it is concerning the Salvation of your immortall Souls: it is about your eternall good: it is about the freeing of you from everlasting flames:*

put

put both together, I mean the consideration of the smalness of my request, and of the greatness of your concernment, and tell me upon your most serious thoughts, whether you should not in such a case hearken to me, and trie this matter: if a mean fellow should come unto thee, and offer for hazarding of one crown of gold to make thee a 1000. by Alchymie, though thou shouldst suspect him for a coosener, yet the hope of gain being so great, and the adventure of so small a loss, thou wouldest go nigh for once to prove the matter: and how much more shouldst thou do this thing, and hearken to me in this case? Where by proof thou canst lose nothing; and if thou speed well, mayest gain as much as the joys of heaven, to be felt both here and hereafter for ever, are worth. For the Lords sake, trie after this Sermon: do as blessed *Austin*, withdraw yourselvs, as he into an orchard, so you into any private place: and there take a book, I mean Gods book, and read what he read: *Rom. 13: 12, 13.* and a little more, as namely, *the night is far spent, the day is at hand: let us therefore cast off the works of darknes, and let us put on the armour of light: Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put you on the Lord Jesus Christ: I pray you read these words deliberately, and see whether by Gods help you can leave drunkenness, and leave gluttonie, and leave whoredom, wantonness, and all lasciviousness of the eye, of the hand, and of the thoughts of your hearts: as he his Concubines: and trie to put on the Lord Jesus by way of application, and beleieving, and by way of imitation in godliness of living: see how holy you can be, trie, whether you can come up to such a holy life as a man may climb up to with Gods grace, and with care in this present life, like that same holy man *Austin*; nay see,*

see whether you can come so far forth as *to walk as Christ himself hath walked*: for so you are required. 1. *John*. 2: 6. it was the height of *Cæsars* Glorie to walk in the steps of *Alexander*: and of *Selymus*, a Turkish Emperour, in the steps of *Cæsar*: and so it should be the height of your Glorie to walk as Christ did, and to trace his *vestigia's* in all things, so as to be conformable to him in his holy life as far as it is imitable throughout; even as the light which is in the air, is conformable to that in the sun: go and trie, that so you may taste, you going to taste those joys, and those delights which I spake of in the matter of Consideration premised: for certainly God will not let you go unrewarded, if you go and trie, as I have shewn, it is not his manner so to do: but usually he exhilarateth, yea, inebriateth with unutterable joys gracious and commendable essays; *even them will I make joyfull in my house of prayer*, *Isai*. 56: 7. Especially young Converts: *Act*. 8: 8. *and there was great joy*, Mark, *great joy in that city*, when men were newly converted there, and made proof of what they heard then preached, as I desire you to do this day. Now there are three causes for it, why such Triers & young Converts feel such joys usually.

3. Causes  
why young  
Converts  
commonly  
feel such  
Spirituell  
joys.

1. Cause.

1. God thereby doth welcome them, as that Father his son, *Luke* 15: 32. *saying, it is meet that we should make merry, for this poor Soul, and son of mine was dead, and is alive again, and was lost, and is found again.*

2. Cause.

2. That they may not have thoughts to return back into Egypt again, because they cannot speed nor fare so well with onions and flesh-pots there, as with such heavenly and Soul-ravishing joys as they feed upon, being at his finding; even as for that cause God brought the children of Israel not thorow the land of the *Philistins*, which was the

the neereſt way to the land of *Canaan*, but thorow the wilderneſſ, where he fed them with ſweet Manna, (which to joy unſpeakable is like) thinking with himſelf, that it might repent them if they ſhould ſee wars ſtraightway riſe againſt them, and ſo ſhould return into Egypt again: *Exodus 13: 17.*

3. To enamour them thereby, & to make them a willing people, *Pſal. 110: 3.* I mean, willing to buy of him all that he hath to ſell to them, even as a ſeller of wine, being deſirous to ſell his wine, is willing to give a Chapman a taſte, that he may buy more, or all: ſo God is willing to give Converts a taſte of the joys of Heaven, thereby to make them willing to come off roundly, and not to ſtick to pay ſo much as he requireth: by all which ſo ſpoken it appeareth, that no loſs of joy and pleaſure there is in trying this thing, as hath been ſhewn: No: No: but as the Ram, and not *Iſaac* died, when *Abraham* went to offer *Iſaac*; *Gen. 22: 13.* ſo not thy joy in this life ſhall die, but onely the Ram, that is, thy ſtubbornneſſ, whoſe horns are intangled with thorns, & which cannot be in thee without the pricking of anxiety: for the Lord thy God doth but trie thee what thou wilt do, as he did *Abraham*: *Iſaac*, that is, thy joy ſhall not die, but onely be liſted up on high, as *Iſaac* upon the wood. O for this taſts ſake therefore, trie.

You will ſay, you knew no bodie that ever taſted any ſuch thing, and therefore you make a queſtion of it.

An Objection.

I answer 1. That beſides them in *1. Pet. 1: 8.* I have read of Divers, as for inſtance. 1. *Effrem* was after his Conſervation ſo raviſhed with joy, as that he was often forced to crie out, *O Lord, withdraw thy hand from me a little, becauſe my heart is not able to contain ſuch exceſſive joy.* 2. And of *St. Bernard* it is recorded,

Answer.

recorded, that for a certain time after his conversion he remained, as it were, bereaved of his senses, by the greatness of his comforts, which he tasted.

† Clerk in  
h.s. life.

3. So † *Franciscus Junius*, who together with *Tremellius* wrote that learned commentarie upon the Bible, remained senseless too, after he was converted by the first of *John*, he was so ravished.

2. I assure you upon my conscience before God, that I know a man in Christ, I will not say it was my self, when it pleased God to reveal his Son to him in an extraordinary manner by a messenger, and Minister of Christ in Germanie, after a most sad night, and much trouble had before, on a certain Lords day, he was so overcome with divine consolation, and joy, as that from the Minister, whom with he spake in private before Sermon, he went to the Sermon with joy unspeakable, and full of Glorie, as those *1. Pet. 1: 8.* and from thence, and from the Countrey, where had this comfort into the citie (wherein he then mansioned, and kept School) in a triumph: for the like joy he never felt before. I conclude with the words of blessed *Austin*, who after his conversion felt the like, *my God let me remember, and Confess thy mercies towards me, let my verie bones rejoyce, and say to thee, O Lord, who is like to thee? thou hast broken my chains, and Ple offer unto thee a Sacrifice of thanksgiving out of Psal. 35: 10. and with Babylas, that blessed Martyr, out of Psal. 116: 7. Return to thy rest, O my Soul, for the Lord hath dealt bountifully with thee. O taste therefore, and trie, and see that the Lord is good, or sweet, as the Hebrew will bear it. Psal. 34: 8.*

3. Crie out.

This I add, because many will go to do somewhat after a powerfull Sermon, they will go and trie; but for want of strength are forced to give over: it fareth with them as with those children in *Isai. 37: 3. which are come to the birth, and have*

have no strength to come forth: and therefore I say you must come, and crie.

Q. What shall I crie, and where?

Question.  
Answer.

I answer, in thy chamber, *Isai. 26: 20.* and *Matth. 6: 6.* and thus: even as that holy man *Austin*, when his time of conversion was fully come, fell all along upon the ground under a fig-tree, in his Hosts garden, and wept, and cryed, saying, O Lord, how long wilt thou suffer me thus? how long shall I say to morrow, to morrow? why not now? why is not this the last hour of my shame? Thus, saith he, I did talk with God, and wept most bitterly, with a deep contrition of my heart: so do thou that hearest me this day, lie all along before the Lord in thy chamber, or under a tree in a garden, or field, and there weep, and there crie, and say, how long Lord? How long shall I say to morrow, to morrow? Why not now, Lord? Why is not this the last hour of my shame?

4. *Constrain*; namely thy self; even as *David* did: *Psal. 119: 31.* where the English meeter runs thus,

4. Con-  
strain.

*Since then, O Lord, I forc'd myself*

*Thy Covenants to embrace.* I enforce this, because we find by sad experience, that though we have prayed after a powerfull Sermon for power, and for a blessing, yet unless we force our selves to do the things preached of, & prayed for, little, or nothing will be done: for the next thing that *Satan* will do, when he seeth that we are gone from him, or will be gone; is this: he will tempt us mightily, and by great and grievous conflicts labour to keep us, and to bring us back again. O what a Combat *Paul* was wont to have with him! *2. Cor. 12: 7.* and how he would sift and winnow *Peter*, *Luk. 22: 31.* to have him! Especially in the beginning of our conversion he will be most busie, as experience sheweth: & as we have a figure in the Gospel



Gospel of St. Mark. 9: 26. where, when Christ came from the mount whereupon he had been transfigured, he met one, whom he delivered from a deaf and dumb Spirit, who although he would seem neither to speak nor to hear, yet when Christ commanded him to go out, both spoke, and heard, and tore him so, as that he left him for dead: you may apply it, and conceive, what need you had therefore by a great force, & holy violence, spoken of *Matth. 11: 12.* to overcome Difficulties, and temptations. Here let me advise you to follow these 4. Examples. 1. *Samson.* 2. *Dauids valiant men.* 3. *Those Seroants which tore away from their Masters in Nabals time.* 4. *Those which by violence quench a fire.*

4. Exam-  
ples.

1 Example.

1. *Samson*, who broke the 7. green withs, wherewith *Delilah* had bound him, as a threed of tow is broken, when it toucheth the fire, *Jugd. 16: 9.* just so do you, by force begged of God from above, tear, and break all in peeces the 7. green withs, your strong and mighty corruptions, I mean, wherewith *Delilah* and the Lords of the *Philistines*, that is, the flesh and Devils have bound you; as tow is broken, when it toucheth the fire: and as he in like manner broke the new Ropes, wherewith he was bound, like a threed; so break you by main force those new sins, wherewith lately you have been bound, as with new Ropes, as single threads, for so you may, by Gods help especially, break your old customs: I mention this the rather, because I find by sad experience, what a hard matter it is, to leave an old custom; as for example, a Custom to use such and such forms still in some prayers, and a Custom to omit some duties, as when a man is wont to omit self-examination before he goeth to bed, and to omit reading in his family a part of the holy Scriptures, and to neglect holy conferring at his table, and at

at other times : therefore break such a custome by force.

2. *And as Davids valiant men brake thorow the camp of the Philistines into Bethlehem for the water, which was in the well there in the gate, 2. Sam. 23: 16. so do you break thorow all Difficulties by force, for the water, which is in the well of life, that is, in the heavenly Bethlehem, and by force do those new things, which you never did, and yet must needs be done; for we shall find this by experience also, that, though a Minister press a thing never so much, yet it will be omitted, if we never did it yet, unless we break through the Difficulty of it by force, & so do it. Beloved, do not you observe it, what a hard matter it is, for us Ministers to perswade, and for you to do such things as you never did before now? I beleeve you do, and therefore, blame me not for pressing this breaking thorow this Difficulty also.*

3. *And as there were many Servants in the days of Nabal, who brake away every one from his master: 1. Sam. 25: 10. so do you break away by force, every one from his Master, I mean his Master-sin; as for example, if you be given to excessive sleep, rear away from your beds: if given to your appetites, tear away from your meats, and tables: if given to Companie, break away from your former sinfull Companie.*

4ly. *As he that will put out a fire, must rush upon it with force; so must you (for example) quench the fire of concupiscence by force; the fire of anger by force; the fire of contention by force: Else you do no good, even as when a man dealeth gently with fire, putting in one hand, and then another: he may rather hurt himself, then quench it: do not therefore deal gently every one with his fire, or, if you will, with his Absalom; but violently run upon him, the beloved sin, I mean,*

a Interdum  
vero oportet  
violentiā  
uti, & viri-  
liter appeti-  
tui sensitivo  
contra-ire,  
nec adver-  
tere quid  
velit caro, &  
quid non  
velit, sed  
hoc magis  
fatagere, ut  
subiecta sit  
etiam no-  
tens spi-  
ritui. Tho.  
Kempis.  
De Imit.  
Chr. l. 3. c.  
11.

the darling that every man naturally hath: I add  
and a violently put yourselvs upon dutie, & con-  
tinue in it; like blessed *Austin*, whose words  
are, *what did I not say against my self in this conflict,*  
*how did I beat, and whip mine own Soul, to make her*  
*follow thee, O Lord? but she held back, she refused,*  
*and excused her self, & when all her arguments were*  
*confuted, she remained trembling, and fearing as death*  
*to be restrained from her licentious course of living;*  
*whereby she consumed even unto death: as it was with*  
*him, so it fareth with every one of us, when we go*  
*to conquer Difficulties, and to do any thing that*  
*good is, to pray, to fast, to read, to meditate, to*  
*deny our selvs in any thing, meat, drink, sleep,*  
*thou Lord knowest what a do there is, how the*  
*Soul lieth back, and the flesh draweth back, how*  
*loath we are to continue in prayer, how willing to*  
*make an end, so in contemplating; how unwilling*  
*also we are by nature, to give, to suffer, to talk of*  
*Heaven, and Sermons: and therefore, as he, so*  
*we must beat and constrain our own Souls, and*  
*force our selvs by an holy violence, to overcome*  
*our selvs, and flesh, and sleep, and force our selvs*  
*to the dutie of prayer, and to abide it out till we*  
*have an answer, (in our more solemn addresses to*  
*God,) and force our selvs to rise, and to meditate,*  
*and to abide it out till we be affected: Beloved,*  
*you must not be offended with me for speaking so*  
*much of forcing, for I speak no more then David*  
*spake, as you have heard, I forced myself thy laws*  
*to keep: And I for my part find by experience, that a*  
*man must do so, or else his work will lie: because*  
*the flesh lusteth against the Spirit, Gal. 5: 17. though*  
*the Spirit be willing. Matth. 26: 41. so that I must*  
*and will force my self: I pray you, do you so too;*  
*if you mean to conquer Difficulty, and to win*  
*Heaven, which must be taken by force: Matth.*

b See what  
I have writ-  
ten of this  
violence in  
my Treatise,

called Heaven won by violence, p. 54, 55, 57.

11:12. which that you may so take, God in mercy grant. I have dwelt the longer upon this subject of Difficulty, because it is a chief thing, and chiefly to be pressed, and used: So that I am apt to believe, that you will easily pardon me for it.

*Eightly*, the precious Soul may be lost by mistakes, as thus:

The VIII. Way.

By mistakes.

1. By mistaking places of Holy Writ touching Salvation.

1. By mistaking places of Holy Writ touching Salvation: as for example, that in *Rom. 11: 32.* *For God hath concluded them all in unbelief, that he might have mercy upon all.* and *1. Tim. 2: 4.* *who will have all men to be saved;* from whence such conclusions as these are drawn, as namely,

1. that therefore it is not so, as some aver, that but a few will be saved, but that any one may be saved, onely they add, if they can but say at last, *Lord have mercy upon us.* *Saint Austin* brings them in, as speaking thus: *And will God be contented with so few, and destroy such a multitude? How many be they that seem to keep Gods commandments? Scarce will one or two, or exceeding few be found; and will God only save these few, and damn all the rest? Far be it, say they, when he shall come and see such a multitude before him, and at his left hand, he will shew mercy to them, and grant them his indulgence.* Thus he.

2. That hell at last will be emptied, say others, as *Origen*, and his followers, called *Origenists*; I dare not say that such are damned, as hold this opinion, but I am bold to affirm this, that when men once imbibe such an opinion, and mistake, they are apt to presume upon mercie, and to make bold with sin, and that damneth them, if they do; witness the drunkard, spoken of formerly, and described to us by his sad life, and sayings, and doomed to destruction in these verie words, *And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart,*

לֹא יִצְבֶּה • *to add drunkenness to thirst, the Lord will not spare him, Deut. 29: 19, 20.* Mark, the Lord will not spare him, that is, the Lord will not acquiesce so, as to pardon him, as the Originall hath it.

Question.

Q. How will you help it?

1. Answer.

I answer thus: 1. I will punctually make it out unto you that but few will be saved indeed. 2. Free the fore-quoted places from mistakes.

For the first, I will 1. *Produce and recite undeniable Scriptures.* 2. *Deduct and casheer* from the number of such as shall be saved, all them that must be casheered.

1. *As for undeniable Scriptures, take these; Matth. 7: 14. Strait is the gate, and narrow is the way which leadeth to life, and few there be that find it.* And *Matth. 20: 16. Many be called, but few chosen.* And *Matth. 19: 25. Who then can be saved?* Hence Golden-<sup>b</sup>mouth, how many do you think there may be in this Citie (that great Citie of Antioch) which shall be saved? it will be verie offensive what I shall say: but yet I will speak it, there may not be among these thousands one hundred: Nay, of them I doubt also. And that of Hieronymus Plautus: A certain woman hearing Bertoldus, a powerfull man in the pulpit invey verie much against a sin that she knew herself guilty of, fell down in the Church, and after a while, by the blessing of God upon the prayers of the Congregation, coming to her self, related unto them what she had seen in this trance, saying thus, me thought I stood before Gods tribunall, and sixty thousand Souls more with me, called together, from all the parts of the whole world, to receive their sentence, and they were all judged, and condemned to eternall torments, but onely three excepted. O tremendous condemnation! well this will be your case one day, my Brethren; as she, so you must ere long come to your particular judgment also: and then you

b Chrysoft.  
ad pop. An  
tioch. hom.  
41.



you will see how few will escape, and how many thousands will be judged to everlasting flames.

2. Ple now deduct: Geographers affirm that if all the known parts of the world were divided into 31. parts, there will be found but 5. parts that do so much as profess the Name of Christ: For at this day 19. parts of the world are possess'd by Turks, and Jews: and 7. parts by Heathens: & of those 5. parts that are inhabited by Christians; Papists, hereticks, Atheists, Polytheists, abominable swearers, Lyers, adulterers, fornicators, whores, wantons, usurers, cheaters, theevs, slanderers, backbiters, boasters, murtherers, coverous, envious, malicious, hypocrites, contentious persons, disobedient to parents, covenant-breakers, and such as are without naturall affection, implacable, unmercifull, who knowing the judgment of God, (that they which do such things, are worthy of death) (Mark this) not only do the same, but have pleasure in them that do them: Rom. 1: 29, 30, 31, 32. for there be those that will make a man drunk, and then laugh at him, and rejoyce at his and their wickedness: these, I say, are the far greatest part.

2. I must now clear, and open the mistaken places. And 1. that in Rom. 11: 32. *that he might have mercy upon all.* The meaning is, that God hath shut up both Jews, and Gentiles, in the prison of contumacie, as Divines speak, not putting it into them, but arguing them all to be contumacious; so <sup>a</sup> Chrysostome, that he might have mercie upon all, that is, both Jews, and Gentiles; for the words must be taken <sup>b</sup> distributively, and not be extended *ad singula individua*, to all individuals, but to all that beleeve; unbelievers being excluded.

2. As for the other mistaken place, in 1. Tim. 2: 4. 1. The Apostle there speaketh by way of command, that it is Gods will and command that all

2. Answer.

<sup>a</sup> Conclufit, hoc est, arguit, demonstravit omnes esse incredulos. Chris. in Loc.

<sup>b</sup> Doctor p. in Loc.



a Qui vult  
ut omnes se  
convertant  
ad cogni-  
tionem  
veritatis.

should use means to be saved. So the <sup>a Syriack.</sup> 2. By the will of God here, we are to understand his revealed will, called *voluntas signi*, in the Schools, and not *voluntas beneplaciti*. For according to that it is said, *Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. Rom. 9: 18.* So that those 2. places do nothing at all make for those deluded Souls, who think that all shall, or may be saved, if they will: nor yet for the *Originists*, because they are not to be understood of each single person, but as hath been declared.

2. The Soul  
may be lost  
by mistak-  
ing faith  
feigned for  
unfeigned.

2. The precious Soul of man may be lost by mistaking faith feigned, for unfeigned; spoken of *1. Tim. 1: 5.* and *2. Tim. 1: 5.* as those who boast, and say, as those in *James 2: 14.* that they beleeve, and hope to be saved, when as their faith is not that which saveth, and is called unfeigned, but a dead faith, as being without works, so as that they cannot thereby possibly be saved; see *James 2: 19, 20.* where the Apostle maketh no difference between such and Devils, who beleeve also: so that if Devils may be saved they may be also.

Question,  
How we  
may know  
that we  
have faith  
unfeigned?

Solution,  
We must  
look to the  
grounds,  
and effects  
of our faith.

1. The  
Grounds of  
faith un-  
feigned.

Q. How shall we know then directly when and whether we have faith unfeigned? you tell us indeed of works, but we would hear and know a little more of it.

I answer briefly. And 1. *we are to look to the grounds of our faith.* 2. *To the effects of it.*

1. *To the grounds of it*, how we came by it, and whether it did not spring up from education, laws of man, examples of others, because our Parents, and friends are of such a belief, or from outward advantages, and privileges, because living in such a country where such a Religion and belief is allowed, professed, and embraced, that we may enjoy such profits, gains, there to be had; or from the workings of Gods word and Spirit whereby cometh faith unfeigned. *Rom. 6: 17. 1. Cor. 12: 9.*

2, Look

2. Look to the effects of faith unfeigned.

2. Effects  
of it.  
1. Effect.

1. Purifieth the heart: *Act. 15: 9.* which feigned faith doth not: *Act. 8: 21, 22.* it sweeps all the nastie corners of it; feigned faith leaveth many: *Tit. 1: 15.* as upon another account hath been formerly declared.

2. Where faith unfeigned is, Christ is, who by it dwelleth in the heart, *Eph. 3: 17.* and will thereupon dispose it for his best advantage: *Matth. 20: 35.* *may I not do with mine own what I will?* saith the housholder; so Christ, this tongue shall praise me, these hands shall work for me, these feet shall go for me, this heart shall mind me, and meditate in my word, and the things of Heaven day and night; which cannot be said of faith feigned.

2. Effect.

3. Where faith unfeigned is, there is love to God, to Christ, and to his Saints, working mightily 1. to God in Christ: *1. Pet. 1: 8.* *Whom having not seen ye love, and then in whom though now you see him not, yet beleevng.*

3. Effect.

Q. How shall I know that I love him truly, and unfeignedly?

Q. How a  
man shall  
know that  
he loveth  
Christ.  
Solution.  
By two  
signs.  
1. Sign.

I. I Answer by two things.

1. He that loveth Christ truly, entertains him (to prosecute what I said out of *Eph. 3: 17.* of Christ dwelling in the heart by faith) for himself, and referreth all to him: but he that doth not, is all for himself: even as the spouse in the Captives, having entertained Christ, chargeth all, *that they awake not her love till he please;* *Cant. 3: 4, 5.* she would not have the least distaste given him: as when a King cometh to a great mans house, charge is given to all, that his Majesty be not disturbed, displeased, awakened before his time, in the least; and herein lieth the Difference between faith unfeigned, & faith feigned or hypocriticall: The same Difference is between them, which is between such a Noble man, that entertains a Prince,

or King, and one that entertains a Servant, he that entertaineth a Servant taketh him in, to serve him, and to drudge for him, and to do his business for him, not for the Servants sake, to pleasure him; whereas a great Noble man, that receiveth a Prince, layeth aside all things, and chargeth all his family, as I said above, to attend the Prince, and will rather disease himself then him: so he that entertaineth Christ, the King of all Kings, the Prince of Peace, will charge all the powers of his Soul, and members of his body to serve him, and rather disease and displease himself then him, according to the forecited place of the *Canticles*: but he that hath but a feigned & hypocritical faith will entertain Christ for his own ends, to serve his turn, and to do his business, which is to bear him out in all his wickedness, which he doth: for he puts all upon Christ, even all his uncleanness, covetousness, excessive eating, drinking, and the like, and would fain have him bear all: and as long as the profession of Christ will promote his credit, wealth, worldly prosperity, he shall be his Christ, and no longer. Even as he that entertaineth a Servant, will no longer keep him then he may get by him.

2. Sign.

2ly. He that loveth truly, is for union with him: for that is the nature of true love, to desire union, and Communion with the thing beloved, and to be impatient of the absence of it, till it do reenjoy it: as where a child, being with his Father at his Table, had some sweet meat given him, and the Father commends this and that dish, it refuseth and liketh none of it, saying, good Father, give me of that sweet meat; so the Soul, being in love with Christ, who is the best sweet meat, and having once tasted him, saith, give me Christ, for all credit, applause, delights, which the world professes, saying, here is gain for you, pleasure for you, wealth

wealth for you; we have a notable place for this, in *Psal. 73 : 25.* *whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.* and *John. 20 : 25, 27.* where *Thomas* would needs touch Christ, saying, *except I shall see in his hands the print of the Nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve;* as if he should say, if I can but once come at him again, I will be sure to keep him; I desire no more but onely to see his face again, & to put my hands into his blessed wounds by beleeving, if I can obtain that, I have enough: and so saith the Soul that loveth Christ truly, and hath faith unfeigned; if I can but put the hands of my faith into his side, and sacred wounds, I care for no more: O Christ, Christ, I must needs love thee; for thou hast so loved me, as to give thy self for me; *Gal. 2 : 20.* and like thee I can like and love nothing so dearly, so intirely, so fervently.

3. *The Soul may be lost by mistaking gifts and common grace for Speciall and saving grace.* Beloved, a man may have much restraining grace and great gifts, and yet miscarry and never be saved, for want of that Speciall grace, which a man must have that will be saved, and whereby a man must do what he doth acceptably. *Hebr. 12 : 28.*

3. The Soul may be lost by mistaking gifts & common grace for Speciall.

Sirs, had not the Scribes, and Pharisees a great gift to pray, when they made such *long prayers?* *Matth. 23 : 14.* but what became of them? See *Matth. 5 : 20.* Had not many Heathens the gift of continencie? O yes: *Scipio*, having take *Carthage*, and therein a fair Damsell prisoner, being betrothed to a *Spanish Lord*, restored her to her Lord, and never touched her: So *Alexander the great*, having taken the wife of *Darius*, which was the fairest Lady in all *Asia*, would not see her, nor touch her: but where are those poor Heathens, think you, for all this? Lastly, had not

Heathenish *Abimelech* restraining grace, so as that he did not touch fair *Sarah*, when he had her? *Gen. 20: 6.* but where is he? O my friends, how many, think you, are mistaken in this? For O what gifts many have to pray, to talk, to write, so as that many men, & themselvs, do think that they are Saints, and very honest men, because they can pray so admirably, discourse so heavenly, and write so excellently! when no such matter, because all is not gold that glittereth, & because they have not Speciall grace, but only gifts: again, how manie are restrained from committing outrages, & whoredom and adulterie, & Sodomy, & Incest, & drunkenness, & the like, & who therefore think that they have Gods grace, even that grace, which those have that shall be saved, & that therefore they shall be saved; when no such matter, because they have not Speciall grace, but common grace only.

Q. You will say, you have now start led us; how shall we discern gifts and common or restraining grace, from speciall and saving grace?

I answer, by 4. *Signs or Differences*; I could name more, but these shall suffice.

I. He that hath gifts and common grace may do good to others and not be truly good himself, nor do good to himself: but he that hath special grace, is good himself: and ever doth good to himself also. This difference hath 2. Branches.

I. He may do good to others and not be good himself, nor do good to himself; like those in *Matt. 7: 22.* who cast out Devils out of others, and left them that were in themselvs; And like a lame man, who with his Crutches may point out to another the right way to a City, and not go into it himself; and so never arrive at that City. So a man by his gifts may shew men the right way to the city of God, and yet never go that way, nor enter that golden, and goodly city himself, as manie scandalous

Q. How we  
may discern  
gifts and  
common  
grace from  
Speciall.

Sol.  
By 4. Signs.  
or Differen-  
ces.

I. Sign  
having  
2 Branches.  
1. Branch.



lous & vicious, or at least vain-glorious Ministers. Doctor <sup>a</sup> *Schultetus* that incomparable Preacher who in my time was a *Divinity Reader* also in the University of *Heydelberg*, <sup>b</sup> tells us of one *Spenlerus* a famous Preacher at *Ausburg*, Anno Domini 1523. who preached the Gospel so powerfully that divers common strumpets were by him converted: & yet himself turned a Papist, & came to a miserable end.

2. But he that hath Speciall grace is good and doth good to himself: as you may see 1. Cor. 9: 26, 27. and Chapter 11: 1.

2. He that hath gifts and common grace is commonly proud upon his gifts, parts, and common grace, as the Pharisee; *Luk.* 18: 11, 12. but he that hath speciall grace is humble, so that in 1. Pet. 5: 5. These 2. Grace and Humility go both together, hand in hand, arm in arm; *he giveth grace to the humble*: So that the truly gracious man is like unto a vessell richly laden, which the more it is laden, the deeper it sinketh. *Not I*, saith a truly gracious Soul, *but the Grace of God with me*; it is *Pauls* saying, 1. Cor. 15: 10. and *Lord*, *my heart is not haughty, nor mine eyes lofty*, saith *David*, *Psal.* 131: 1. & *not unto us, O Lord, not unto us, but to thy name give glory.* *Psal.* 115: 1. And especially in and after duty he is so; and the reason of it is, because he hath then seen God, whose great and glorious Majesty, pureness, sanctity, layeth him low. *Jerome* observes on *Zeph.* 1: 1. *The word of the Lord which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah*; that *Amariah* signifieth the word of the Lord, *Gedaliah* the greatness of the Lord, & *Cushi* humility, or my *Ethiopian*; so that, saith he, from the word of the Lord cometh a sight of the greatness of the Lord, from the sight of the greatness of the Lord cometh humility. Whereas he that hath not this Speciall grace, but gifts and parts & common grace only, is prone

to

<sup>a</sup> Of whom the Boheimians said when they first heard him preach at Prague, their chief citie, that he was an

2. Branch.

Angel, and not a man,

2. Sign.

for he did preach so admirably, as I can testifie my self, who heard him, and never heard one like him.

<sup>b</sup> In his Annals.



to vain-glorie both in & after duties, because he hath not seen God: but only did shew himself, and by a vain ostentation of his parts seek and vent himself.

3. Sign.

3. He that hath but gifts and common grace is a self-lover, world-lover, money-lover commonly, as *Simon Magus*, *Act. 8: 18, 19*. But the other a Christ-lover rather, for he will chuse Christ rather with his reproaches then the worlds revenues; his cross rather then a crown, like *Moses*. *Heb. 11: 25, 26*. And like *Galeacius* that noble *Marquis of Vico*; that other *Moses*, who left *Vico* and all for a poor life at *Geneva*, with *Calvin*, that he might enjoy Christ; & like that a first and famous Protestant *King of Denmark*, *Gustavus Ericus*, who seeking more (as it is beleaved of him) the advancement of Christ; & his Kingdom in that Kingdom, would not be crowned King, though he might, for a long time together; but refused that great honour; much like *Godfrid Bilioneus*, King of *Jerusalem*, who refused to be crowned with a crown of gold, because Christ had been crowned there with a crown of thorns.

a Clerk in his life.

4. Sign.

4. He that hath but gifts and common grace acts from outward, low, contemptible, carnall principles: but the other, which hath speciall grace, from high, inward, Spirituall: as from experiences, from the comfortable feeling of Divine consolations, from Supernaturall delight taken in God, and his ways, from the Beautie of God and holiness, from sweet communion with God, from gracious Answers he hath had this time and that time, to his hearty and fervent prayers, and from the hopes and rewards of Heaven, *Hebr. 11: 26*. and from the justness and rationableness of Gods commands: *Psal. 119: 4, 5*. whereas the other is carried by applause, credit, a Name; rewards from Creature and worldly gain; witness *Judas*, and *Demas*, *Matth. 26: 15*. 2. *Tim. 4: 10*. And *Melancthon* tels us of a Certain Abbot, who lived

lived very strictly, & walked dejectedly, as long as he was a Monk, but when by his seeming & extraordinary piety, he became an Abbōt, he grew intolerable proud, and being demanded the reason of it, said, that his former lowly looks were but to see whether he could find the keys of the Abbey.

Ninthly, the precious Soul of man may be lost by sensuality; I mean by Intemperance in eating and drinking, and by uncleanness, & more plainly, by Sodomie, committed by † men with men, † women with women, whoredom and adulterie, perpetrated either grossly, or more closely, with the heart, or eye: as you may see first what became of that rich mans Intemperance in eating and drinking, by *Luk. 16: 19, 23.* how he was tormented for both after death, in the flames of hell: and then by *1. Cor. 6: 9, 10.* also, *Drunkards shall not inherit the kingdom of God: neither abusers of themselves with mankind, nor fornicators, nor adulterers shall inherit the kingdom of God.* And who be adulterers our Saviour tell us *Matth. 5: 27, 28.* You have heard, that it was said of old time, thou shalt not commit adulterie: but I say unto you, whosoever looketh on a woman to lust after her, hath committed adulterie with her in his heart. And what saith St. Peter? *Having eyes full of adulterie; or, as the † Greek will bear it, having adulteresses in their eyes: we may reduce hereto all that manner of chambering, wantonness and lasciviousnes which the Scripture speaketh against especially, affirming that they that are addicted thereunto, and practise it, shall never inherit the kingdom of God. Gal. 5: 19, 20, 21.* But let us see and examin the very words: Now the works of the flesh are these, *1. adultery*, as when the sin of uncleanness is committed by and with married persons; that is, if either of them be married: and not if a Man marry a second Wife,

IX. Way  
by sensua-  
lity.

† Rom. 13  
16, 27.

† For  
μοιχευεις  
fig. ueth  
an Adul-  
teris.

a Adul-  
terium enim  
dicitur

as quasi ad

alienum thorum accessio: unde Gelasius in Canone, lex illa *Scum ergo. 36*  
c. 1. Adulterium est alieni thori violatio.

b Tertull. de  
Monoga-  
mia.  
P. de Verb.  
signific. in  
lege.

d August.  
de Bono  
Conjugii. c.  
17. dicens,  
non om-  
nem esse  
Meretricem  
quæ extra  
Matrimonii  
Vinculum  
alienæ sub-  
servit in-  
temperan-  
tiæ, sed cu-  
jus est pu-  
blicæ Venæ-  
lis turpitu-  
do.

e Valer.  
Max. l. 9.  
c. 1.

as b *Tertullian*; & the *Montanists* have fallſly taught it. 2. *fornication*, which briefly is defined to be *Soluti cum soluta coitus*; a coition of a single person with a single person; e *Virgin* or *widdow*, ſome ſay, with *Devils* too; at *St. Auſtin* in his book of the *Citie of God*. Writers make a great quæſtion about a *Strumpet* or *harlot* which commits the ſin of uncleanneſs with one onely, or her that with many, as *Common Ones*: but the *Scripture* will eaſily decide this, affirming that *Sechem* dealt with *Dinah* as with an *harlot*, though ſhe was no *common harlot*. *Gen. 34*: 31. I know d *St. Auſtin* denyeth this: but how he can answer the forequoted *Scripture* I ſee not: onely diſtinguiſh we may between a profeſſed *Common Strumpet*, & a *Private* one that committeth that ſin but once, or ſeldom: whence is that of e *Valerius Maximus*, who ſaith, that there is a *private whore-houſe*, wherein one proſtituteth herſelf to another. 3. *Uncleanneſs*, in the *Original* it is *ἀκαθαρσία*: and what is that? One writeth, that it taketh in all pollution whereby the body is polluted; whether it be having to do with a f *Dæmon* or *Devil*, as *Witches* have confeſſed it, or by having to do with a *beaſt*, *Exod. 22*: 19. or by *inceſt*, or *ſelf-deſiling*; *Ezek. 23*: 7. ſo a famous g *Author* extends the word; whereupon in come all thoſe ſins which the *Apoſtle* nameth not by name, but h in-

cludeth

f. Sunt enim Dæmonum alii succubi, alii incubi. Aug. de Civ. Dei l. 8. c. 16. g. Danzus in ſua Eth. Chr. p. 345. h. As for example: 1. under a colour of Marriage a man & woman live together by a ſecret Contract, without making account of the Publication of Marriage, for worldly & baſe reſpects, which is ſo far from deſerving the name of marriage, as that on the other ſide, it can be no leſs but plain whoredom, ſaith a learned Doctor. which name & title alſo Tertullian gives it. lib. de Pud. So that God hath ſometimes ſeverely puniſhed j: I'll inſtance in one couple: in the reign of Lewis the 9. King of France, a Gentleman call'd Antonio Bologne Governour of the Dutcheſs Malti, kept her as his wife; & ſo they converſed together divers years, & he had 3. children by her: but at laſt, her Brothers guard ſtrangled her & her 3. children: & Antonio himſelf was alſo ſlain aſterward at Millain. Dr. Beard in his Theatre. p. 378. 2. another Inſtance I ſhall give in thoſe, who being betroth'd together, do as *Sechem* & *Dinah* did, before the ſolemnization of marriage; which the *Scripture* in plain language calleth whoredom, *Gen. 34*: 31. So Tertull. l. de pudicitia.

cludeth, in the word *uncleanness*, to make all damnable, saying, *that they which do such things shall not inherit the kingdom of God*: vers 21. that is; such as commit incest; rapes, defile themselves, which is a shame to speak, how it is don of them, and on them in secret, as the Apostle speaketh: see the place *Ephes. 5:12.* *for it is a shame to speak of those things which are don of them in secret*; by men with men, women with women, *Rom. 1:26, 27.* and also by themselves, and on themselves: so that the Apostle would not name all, because he was ashamed to name all: but the word *ἀνεκδοσία*, *uncleanness* taketh in all that was but now spoken; saith that grave Author. O dreadfull! 4. *Lasciviousness*, in the Original *ἀσέλγεια*; which the Syriack renders stink; because such do even stink before God and man, who are given to this vice. Q. but what is it? It is, saith a renowned Author, a sin committed by them who speak, or do that which may provoke to lust and filthiness, or nourish and feed lust in any. the word is derived from the privative α, and *σπλῆγναι* to shine; because lascivious persons do or speak that which is far from shining; but rather fordid, dishonest, and hath an odious stinck. The Apostle calleth such talking, corrupt communications; *Ephes. 4:29.* and some of these things which provoke to lust, he calleth, Chambering, which he joyneth to wantonness; *Rom. 13:13.* that is, comports, saith a famous Writer upon the place, in the Dutch language, *a slaf-drunk*, which is a Collation, which they take in their chambers before they go to bed, to provoke them to lust. So that this wantonness is of a large extent: Men may become guilty of it innumerable ways, and be damned for it; as by looking, touching, 2. *Cor. 6:17.* lustfull kisses, embraces, gestures, dalliances, dancings, lust-provoking dishes, potions and broths worth many pounds,

a At Venice  
and other  
places in  
Italy.

pounds, (now used by many great persons) whorish attire, a light carriage, painting, naked breasts, masking, mumming, impure stage-plays, wanton books, bawdy songs, verses, like *Ovids de amoribus*, of loves, ugly love-letters, lascivious playings by Minstrels and others upon instruments of Musick, filthy pictures shewn by Curtizans; like them spoken of *Ezek. 23: 14, 15, 16*. Ah poor Soul, how many ways thou mayest be lost upon this one account! I tell of 17. ways in this Book; but I might as well speak of 77. yea, many more: for there be hundreds more: but they may all be reduced to the said *seaventeen*.

I add to this: Here beware of the most damnable tenents of the *Jesuites*, who hold, wanton looks, touches, kisses, speeches, embraces, to be but veniall sins, if any. I will briefly recite some of their expressions. „ Discourses, even of filthy „ things, though they proceed from curiosity and „ levity, do not go beyond a venial sin. saith *Filius liurius the Jesuite. to. 2. Mor. c. 10: 11. 227. p. 325.* „ So, beholding of filthy things for natural and „ sensuall delight onely, &c. *Idem ibidem. O* „ abominable!

*Question.* How will you help it, that so many poor Souls may not be thus lost by *sensuality*?

*Answer.* I answer. 1. I will discover sensuality a little more: for then the work by me intended is half don: as when a thief, or traitour, or disease is discovered, the danger is near over; and the disease as good as cured. 2. I'll prescribe Sovereign Remedies. 3. I'll press the Premises.

b So the  
same Jesuite  
saith farther,  
that the  
reading of  
filthy books,  
seeing of  
By 2. Discoveries.

For the First: because I have already laid open the sin of uncleanness; I'll not touch that much more

impure stageplays, embraces, kisses, touches are but venial sins, *ibidem. & Moral. to. 2. Tract. 30. c. 9. n. 176.* O most wicked Doctrin! I am ashamed to relate what more they write. He that will, may read the *Jesuites Morals*, written by a Doctor of their own Popish Sorbon at Paris: in which I have been an Auditor my self, for my satisfaction, when I was in that University.



more here : but Intemperance rather, in *eating* and *drinking* : and give you the signs both of *gluttonie* and *drunkenness* : whereby so many precious Souls are lost. and

1. *The signs and kinds of Gluttonie are these* 5. when

1. Men eat too much ; overcharging their stomachs : *Luk. 21 : 34.* which happeneth, when men do either with others, or in a corner and by themselves, as *Aretius* speaketh, take meat oftener, and more than need is ; onely out of an immoderate pleasure which they take in meats : and is called *καμνη*. 1. *Pet. 4 : 3.*

2. When men are too delicate and dainty : like *Dives*. *Luk. 16 : 19.*

3. Are too greedy and hasty to and after their meat ; and care so much what to eat, and what cheer they shall provide. *Matth. 6 : 31, 32.*

4. Make their bellies their Gods : *Phil 3 : 19.* loving their bellies, & their meat more than God : being all for the belly. *ibidem.*

5. Will fare deliciously every day. *Luk. 16 : 19.*

2. *The signs and kinds of Drunkenness are these* 6.

1. When men overcharge themselves with Drink, *Luk. 21 : 34.* out of a greedy desire or b concupiscence.

2. When men are all for strong drink, to pour it in, and follow it ; even sometimes late, till midnight ; and beginning early. *Isa. 5 : 11.*

3. When men do drink till they be inflamed. *Isa. 5 : 11.*

4. When they become bereaved of Reason thereby ; so as that they are besides themselves ; as the Prodigal was in his dissoluteness. *Luke 15 : 17.*

R

5. When

var sensu rationis. Idem.

5. Signs of Gluttony.

a Tho.  
Aquin. 2. 2.  
q. 148. a. 4.  
Gula habet  
has 5. species.  
pr. properet.  
laute. nimis.  
ardenter. studiose.

6. Signs of Drunkenness.

b Si Ebrietas  
causatur ex  
inordinata  
concupiscentia,  
est peccatum.  
Aquin. 2. 2.  
q. 150. a. 1.  
c Est peccatum,  
quia homo volens  
& sciens pri-

ibid, a. 2.



5. When they cannot speak plain ; nor stand, nor go upright ; but stagger and reel : that is the highest degree of it ; *they reel to and fro, and stagger like a drunken man.* Psal. 107: 27.

d Quod quis  
per alium  
facit, Ipse  
facit.  
e Junius in  
loc.

6 d When they go to make others drunk : as David once went to make Uriah drunk. 2. Sam. 11 : 13. that, as e One saith, he might obtain of him, being drunk, what he could not, being sober ; that is, to make him go home to his wife. for what One doth by another, he doth himself : at it is said of the same David, that he killed Uriah ; because he caused it to be don by Joab. 2. Sam. 12 : 9. I could add other kinds of Drunkenness ; f anger, g hatred, excessive care. But of this I shall speak hereafter.

f Ira mentis  
est remu-  
lentia. Basil,  
de laud.  
jejunii. mi-  
hi p. 131,

2.

Answer.

(By 5. Re-  
medies.)

g Et odio  
mens in-  
briatur.  
Hieron. in  
Ezek.

1. Reme-  
dy.

2. Now Secondly. I'll prescribe Remedies. And

1. *Make a stand and consider.* 2. *Make a Covenant.* 3. *Make hast to come off.* 4. *Make an out-cry.* 5. *Make much of Divine Love.*

1. *Make a stand* ; before you go farther : and Consider, besides that which hath been already said,

1. What a base thing this Sensuality is in general : For it maketh them that are under the power of it, and overcome by it, meer slaves to it. *for of whom a man is overcome, of the same is he brought in bondage.* 2. Pet. 2 : 19. But I will make this more plain, by this familiar Comparison : If a man were married to a beautifull and noble Lady ; and yet notwithstanding, should be so besotted, and ensnared with the love of some dirty, sordid, dishonest, deformed slut, or serving-maid of his house, as for her sake ; to leave the company of the foresaid noble Lady, his wife, to spend his time in dalliance with this base slut, to go, nay to run, to stand at her pleasure, to put all his estate, rents, and re-  
venues

venues into her hands, for her to consume, and to spend at her pleasure, to deny her nothing; but to wait and serve her at her will; and to make his fair Lady to do the same; would you not think this mans life miserable and servile? and yet the slavery we speak of is far greater, and more insufferably servile: for no woman in all the earth is or can be so nobly descended as mans Soul, to which his body and he in his body is by its creation joyned and espoused; which yet we see despised and rejected by him, for the love of sensuality, her Enemy, and a most ugly, base thing in regard of her; in whose love notwithstanding, or rather servitude we see wicked sensual men so drowned, as that they serve her by day, by night, with all pains, perils, and expences, making their nobly descended Souls also themselves to give place to her, and to be at every beck and command of this new & base Mistress; (for wherefore else do they beat their brains, and busy their minds so as they do?) & causing their bodies also to be at her onely service: wherefore do they labour and sit up so late? wherefore do they spend money, rents, incomes, but to please and serve their sensuality and brutish desires? wherefore do they labour so hard, but onely to satisfie this cruel Tyrant, and her passions, will, and fancies?

2. *Make a stand*, and Consider what a Mistress of misrule and all manner of sin and wickedness, Intemperance in eating and drinking is: for they that are given to it, cannot rule themselves; but will be apt and ready to do any thing, to play the wanton, and the mad man, to strike, to kill, to commit adulterie, nay incest it self: witness Lot

R 2

a Ebrietas  
formentum  
libidinis,  
Gen. est, incen-  
tium insa-  
nia. Am-

brof de Eliah & jejun. c. 15.

b St. Jerom writteth the like of a woman, who being drunk, did commit Whoredom too. in Epist. ad Vital. And Philip Lonicerus p. 486. tells us of one, who being tempted to be drunk, or to commit adulterie, or to kill his Neighbour; did, being drunk, lie with his neighbours Wife, and killed him too. St. Austin also writteth the like of One Cyril a Citizen of Hippo, that his Son, being cockered by him, and drunk, killed his Mother &

Gen. 19:36. And I have <sup>b</sup> read of a young man, that being tempted to kill his Father, or lie with his Mother, or be drunk; he thought to do the less, and to be drunk; but being drunk he laid with his own Mother, and killed his own Father too. and doth not Gluttonie and delicious fare make men wanton and lustfull too, and to commit all manner of uncleanness too? was not that one of the sins of the men of *Sodom*, who did so give up themselves to commit filthinesses and adulteries? which they are branded with, even against nature. Rom. 1:26. Ezek. 16:49. Hence *Aretius*, Adulterie is not a naturall appetite, but a contumelie against nature. *Eth. Cbr.* p. 229.

3. *Make a stand*, and Consider what a Monster; and Tyrant withall, the sin of uncleanness, by name, is: how it will captivate men and women, so as that whilst they are under it's command, they can never be their own Masters; but must do what she will have them do: as may appear by *Solomon* the wisest King ruled by his Wives; by *David* the holiest King overcome by fair *Bathsheba*; by *Samson* the strongest man vanquished by *Delilah*; by *Mars*, *Hercules*, and others meerly inflamed by that Tyrant; and by many others, made Monsters by her, in their unheard of satisfiyings of themselves by their unnatural lusts. for we read of *Nero's* Spiritrian, never before knowns lasciviousnesses: we read of *Sardanapalus* King of *Babylon*, who was so sordidly & abominably addicted to his lusts, as that he would be in the company of women,

Father & would have ravished his Sister. Now here also beware of the most odious & detestable Doctrin of the Jesuites, who hold, that the evils which a man commits in his drunkenness will not be imputed to him, unless premeditated before-hand. so Sanches. oper. Mor. l. 1. c. 16. n. 41. Dicendum est etiam, si eventus solent esse frequenter ei, qui inebriatur, si tamen tempore quo voluit inebriari non habuit prius ullam dabitacionem, aut cognitionem de illa, nec in specie, nec in genere, minimè imputari culpa.

women, being apparelled as they were, and spin purple: O base! for an Emperour of the world to become a Spinster for lusts sake: and we read of *Heliogabalus* one of the *Roman Emperours*, that lust made him so phrentick, as that seeking to become a woman, he married himself to one of his Minions, thinking in that sex better to satisfy his lusts; and that he also apparelled himself after such a manner as that he was neither a man nor a woman therein: *as the French Academy relateth it.* O abominable! O what lust will do! O what a Tyrant it is!

2. *Make a Covenant*, I mean, with your eyes: for the eye especially doth the mischief most in the sin of uncleanness; being an in-let to adulterie, to whoredom, and to all lasciviousness; as you may see in *David*, what befell him when his eyes glanced upon *Bathsheba* that beautiful woman from his gallerie. 2. *Sam.* 11: 2. so that I shall chiefly speak of that: You know, my Brethren, that that was the course that *Job* took: *I made a Covenant with mine eyes, why then should I think upon a maid?* and if such a man, as he, was glad to make a covenant with his eyes; that he might not look nor lust after a woman; well may we, that have not the sanctitie that he had, but I have read even of some Heathens also, who would not look upon a Woman, that they might not be insnared by her beauty: King *Cyrus* would not so much as see fair *Penthea*, so much commended to him. *Pompeius* also that great General of the *Romans* would not so much as look upon the Wife of *Demetrius*, which was so exceeding fair, fearing lest he should fall in love with her. And should not we Christians look to our eyes, and, as *Job*, make a Covenant with them, that we will not look upon a beautifull Woman, lest we should lust after

2. Remedie,

her in our hearts? O think upon this, you that are given to lust: so you that are given to your appetites; make a Covenant with your palates, that you will never be so dainty, so greedy, so excessively given to the filling of your bellies with more meat than will do you good, whilst you breath; lest you die, I mean the sooner, the first death, and for ever, the Second: nor be drunk again, if you might gain by it both worlds, even the old and new.

## 3. Remedie.

3. *Make hast to come off*; if you be given that way. for we must flee away from this Tyrannical Mistris: *flee fornication*; saith the Apostle: 1. Cor. 6: 18. like Joseph, who fled from his enticing Mistris: Gen. 39: 18. so flee drunkenness, Companie, and Ale-houses; even in all hast; that you may escape those things which shall come upon Drunkards; and especially the damnation of hell formerly spoken of: for else you cannot. we have a dreadful place for this; 1. Thess. 5: 3. *for when they shall say, peace and safety, then suddain destruction shall come upon them, as travel upon a woman with child, & they shall not escape*: saith the Lord. In the Syriack the word is *מרת* where *מ* it posited for *נ*, *נרת*, by the idiotism of of that Language: whereof I make this use, that so likewise the drunkards condition will certainly be changed; for his mirth will be turned in howling, his singing into sorrowing, his sitting till night into suffering day and night, I mean hereafter for ever in hell: where he must not look to have a drop of water (though now he hath wine and ale and strong liquor, as much as heart can wish;) to cool his tongue; no more than Dives. Luk. 16: 24, 25. Nay, in this world, the Lord knoweth whether he may escape: for how many Drunkards have broken their necks when they were drunk?

how



how many were choak'd, burnt, drowned, killed, being drunk? <sup>a</sup> *Attila* that *Gothish* Tyrant, being drunk, was choaked in his bed, the very first night after he was marryed. So a <sup>b</sup> *Butcher* in *Hadingfield*, hearing the Minister inveigh against drunkenness, being in his cups at an Ale-house, fell a jesting at the Minister and his Sermons; as he was drinking, the drink or something in the cup stuck so in his throat, that he could nor get it up nor down, & so was strangled. One in *Norfolk*, a notorious Drunkard, was drowned in a shallow brook of water, with his horse by him. In *Dangy-hundred*, near *Mauldon*, 5. or 6. complotted a solemn drinking, laid up bear, drank healths in a strange manner, and all died within a few weeks, some sooner, some later. And in *Oxford*, One with 5. others drank up a barrel of bear; and One fell sick next day, and died with a grievous oath in his mouth; as <sup>c</sup> One, who knew the Scholar, relateth it. I will add one Example more: because drunkenness doth so much abound in our time. <sup>d</sup> *A Baily* of *Hedly*, upon a Lords day, being drunk at *Metford* would needs ride his mare thorow the street, affirming, as the report goeth, that his mare would carry him to the Devil: his mare cast him off, and broke his neck. O what became of the Souls of all those Drunkards? where be they? flee drunkenness therefore with all speed.

4. *Make an Out-crie.* As the forced Damsel was to crie out, to be free from guilt: *Deut.* 22: 27. so do you who are addicted to intemperance, or uncleanness, crie out every one of you, and say, O Great God, deliver me from this tyrant, this lust, this gluttonie, this drunkenness: or, as *David*, turn away mine eyes from beholding vanity. *Psal.* 119: 37. or, as blessed *Austin*, O Lord, turn from the mind of thy Servant, to think that

a Chron.  
Cationis. p.  
161.

b Beard in  
his Theat.  
of Gods  
judg. p. 557.

c Tho:  
Whire in  
his little  
Book for  
Children.

P. 2.  
d Beard in  
his Theat.  
p. 557.

4. Remedie.



*which they* (meaning his pleasures which he had by his Concubins) *objected to me..* So turn from mine eyes that which my Lustful mind doth now represent unto me, & from the beholding of those beautiful Objects, which are apt to draw away my heart from thee.

5. Remedie.

5. *Make much of Divine Love*; and be even filled with it. For then that will keep out all carnal, filthy and impure love and sensuality. As when a man is full already of any sort of meat or drink, he can let down no more. But Note, that you must be so full of the Love of God, as he would have you: saying, *Deut. 6: 5. Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind.* all these three must be full. I add, and you must love him so always: *Deut. 11: 1.* which how far is it dissonant from that false Tenent of the Papists? who hold, that a man is never obliged to love God upon any occasion, nor at any determinate time in all the course of his life, nor even at death. For which opinion of theirs, I'll quote their own ESCOBAR the Jesuite; (*Tract. 5. Exam. 4. n. 4. p. 624.*) At what time doth this precept of Love oblige? „ I pass by, „ saith he, the opinion of *Azor*, who alledgeth „ 8. times or occasions, and that of *Sandeck*, who „ acknowledgeth but one onely, wherein this „ precept obligeth. But I follow *Henrikes*, who „ observeth 3. times. But I say further, following „ *Filliarius*, that it is probable, that this precept „ doth not oblige in rigour every five years, but „ at the discretion & judgement of wise persons. Thus far *Escobar*. But then, if so, what shall keep out and off from us sensuality at those years and times in which we do not so fully love God? O abominable Tenent!

3. Answer  
by pressing  
all.

3ly. I'll now press all the premises. You have heard

heard or read now all this, Dear Christians; but that is not sufficient; you must fall a doing. For these vices, which I have mentioned, reign far and near, and few are free from them; I mean, free from Gluttonie, and free from Drunkenness, even all the kinds of both. For many, though they will not so overcharge themselves, as others; yet will be all for daintie bits most eagerly, like Dives, who is now in hell: and many, though they will not drink till they be not able to stand, yet will sit and drink till they be inflamed; and are all for strong drink to pour it in: *Isa. 5:22.* and many, though they be no common Strumpets, yet will be Harlots in private; and though some men and women will not commit gross adulterie, yet will be adulterers & adulteresses in their hearts by lusting: *Matth. 5: 27, 28.* and Professours themselves must not think themselves free from such lustings: That holy Man <sup>a</sup> *David* himself did lust after *Bathsheba*. And *St. Bernard* was so inflamed with lust, at the sight of a fair woman, that he was forced to go into cold water to the chin to cool himself: *as Clerk hath it in his Life.* and therefore I shall say to you all, *Be not deceived; 1. Cor. 6: 9.* but look to yourselfs, and consider what hath been spoken, and make your Covenants with your eyes, and flee as fast as you can from all intemperance & uncleanness: but especially to you that are young, I say, as *Paul* to young *Timothy*: *Flee youthfull lusts. 2. Tim. 2: 22.* For you are in the greatest danger: like *Joseph* and *Dinah*, and such others as the Scripture speaketh of. and I can tell you besides, what Authors write of young Ones, even such as were but nine or ten years old, that they have committed the sin of un-

R 5

clean-

<sup>a</sup> And I remember here what *S. Ambrose* writeth of *Samson*. He broke the bonds of his enemies, but he could not break the bonds of his lust: he choaked *Le Lyon*; but he could not choak his own wanton love: he set on fire the harvest of strangers; and himself, being

set on fire with the spark of one strange woman, lost the harvest of vertue,

b Juriscon-  
sulti in, l. S.  
si Minor. D.  
ad l. Julian.  
de adult.  
ajunt, Crim-  
en legis  
Juliz post  
pubertatem  
demum  
incipere,  
quod ante  
pubertatem  
non  
videatur  
tanta vis  
eorum cor-  
poris ut  
committi  
hoc vitium  
aliis possit.  
Sed Resp.  
Quod in iis  
malitia sup-  
plet eta-  
tem.

c Audiui,  
Dominò  
Teste, non  
mentior,  
quzdam  
muliercula,  
cum exposi-  
tum muta-  
ret infan-  
tem, cuba-  
reque cum  
(The 10.

Way.

by Rash  
anger, and  
an Unruly  
tongue.

1. An-  
ger.)

ca parvulus, qui usque ad 10. jam venerat annum, accidit, ut ad coitum induceret  
infantem. Nec dum duo menses evoluti, & ecce foeminx uterus intumuit. Hæc  
Hieron. Epist. ad Vital. 10. 3 Epist. d Et Johannes Fuchsius, puellam 9. anno-  
rum peperisse; & puerum novem annorum nutricem impregnasse, scribit.

cleanness; notwithstanding what b Some hold to  
the contrary, St. Jerome writeth of a child of c 10.  
years, that it fell into that sin. and d One writeth  
of a little Maid of 9. years old, that it did bear a  
child: and of a child of 9. years old, that it com-  
mitted that filthy sin of fornication. You may read  
the full of this in the Margin, you that understand  
Latin. --- And therefore, O that I could by these  
silent lines, make you all crie out, Lord keep us, &  
Lord help us, that we may not fall into that odious  
sin of uncleanness! O that I could put you all upon  
the wings of chastitie, and temperance; that  
thereby you may flie from all sensualitie and in-  
temperance! Oh that these Words might make  
you close your eyes from beholding vanity! well:  
I know not what a word spoken in season may do.  
St. Ambrose (de Eliab & jejuniò) writeth of a  
young man, that, hearing Philosophers declame  
against drunkenness & luxurie, did bid them both  
farewell; and became continent, yea a Philoso-  
pher himself. And therefore, why may not one  
young man or other, who readeth these lines  
written against drunkenness and luxurie, intem-  
perance and adulterie, whoredom and lecherie,  
be converted too, and become chaste, continent,  
temperate, sober too! O be thou the young man,  
that readest these words. I pray God to make thee  
such a one: that my labour may not be altogether  
in vain; and that thy poor soul may not be lost for  
ever and ever.

Tenthly. This precious Soul may be lost by Rash  
anger, and an Unruly tongue. see Gal. 5: 19, 20.  
The works of the flesh are these, adulterie, - -  
wrath - - - and then vers 21. of the which I tell  
you before, as I have also told you in time past, that  
they

they which do such things, shall not inherit the Kingdom of God<sup>e</sup>. Now unto this Vice Writers do refer its adjuncts, both externall and internal.

1. External: as revenge, witchcraft, or bewitching, murther, smiting with the fist of wickedness: and Internall: as bitterness, hatred, rancour, enmity, ill-will, otherwise called malevolence, discord, & desiring the death of others: both gathered out of Gal. 5: 20. Ephes. 4: 31. Col. 3: 8.

2. Tim. 3: 3.

2. 2. An Unruly tongue. as you may see in Matth. 5: 22. Whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say unto his brother, Racha, which is, the voice of one that is very angry, shall be in danger of the Council: but whosoever shall say, Thou fool, shall be in danger of hell fire. which sheweth that Christ doth not simply and onely speak of Civill proceedings; but alludeth to them onely; & looketh farther, and beyond them to eternall torments: yet so as that he maketh the punishments due to sins, to differ, and one greater than another, as mens sins are or shall be so. Galat. 5: 20, 21. The works of the flesh are - - - variance, in the Greek *ἔρις*, that is, going to law out of revenge, not to find out the truth; and *ἔρις* falling out between two or more, without going to law: *ἔρις*, that is, as the word is expounded, irritation, otherwise provoking one another: *ἔρις*, in Greek *ἔρις* that is, upon divorces, when men cannot now abide one another, nor can be near one another whom they hate and be angry with

e Which is to be observed against the Papists, who hold, that a man may desire the death of another, as Emanuel Sa, who

(2. Unruly tongue.) writes that you may desire the death of an enemy, that is capable of doing you much hurt. in Verbo Charitas. n. 4. p. 46. f. Bonacina on the 1. Command. d. 3. q. 4. num. 7. exempts a Mother from all fault, who desired the death of her Daughters.

g In quo sedebant Triumviri, qui de pecuniariis &

in minimis causis judicabant. h Quod ex 23. Judicibus constabat. qui de gravioribus causis; & quasi summi erant Judices 71. qui de gravissimis causis judicabant, ut de Tribu integra, vel de summo sacerdote, aut de Pseudopropheta. i Cum non veritas quaeritur, sed animositas fatigatur. Anselm. k Aret. in Eth. Chr. l Hieronymus vestit saram, quae est duorum vel plurimum inter se discipulatio temeraria.

with; so that every where they will be speaking against him, as hereticks against the truth. Of which sins of the tongue the Apostle tells us, *that they which do such things, shall not inherit the kingdom of God.* 1. Cor. 6: 10. where the Apostle speaking of those which shall be damned, bringeth in also *revilers*, <sup>a</sup> *and* <sup>b</sup> *envy*, that is, such as will speak evill of a man, and load him with reproaches, and bite or backbite him; which commonly cometh to be so out of *envy*; which sin is <sup>b</sup> 2. ways committed: 1. if a man would not have another to be as he is. 2. or would be as another is: and is griev'd at it when hee seeth another to be the better or wealthier man, and to be commended and preferred before him; and so speaketh against him and evil of him: that here *envy* cometh in also among the sins whereby the precious soul of man is lost. But I desire to be more exact yet in the sins of an unruly tongue: there are <sup>c</sup> 22. of them: 1. *Blasphemy*. 2. *Murmuring*. 3. *Defending of sin*. 4. *Perjurie*. 5. *Lying*. 6. *Detracting*. 7. *False Accusation*. 8. *Loquacity*, otherwise, too much talking. 9. *Idle and foolish talking*. 10. *Scurriolous talking*. 11. *Indiscreet and impertinent speaking*; especially upon the Lords day, and after a powerfull sermon; when our discourse should be of Heaven, & of the present sermon. 12. *Slandering*. 13. *Contention*. 14. *Speaking against good people*. 15. *Ill Counsel given*. 16. *Sowing of discord by talk*. 17. *Cursing and Swearing*. 18. *Dissembling speeches*. 19. *Flattering*. 20. *Revealing of secrets*. 21. *Boasting*. 22. *Angrie talk, and calling of names in anger.* *Matth. 5: 22.* Good Lord, in what a danger the poor Soul of man is then; which so many ways may be lost!

Q. How will you prevent it?

Answer, I shall wish you to learn to bridle both  
your

<sup>a</sup> From  
*Acidipin*  
mordeo,  
convicio,  
maledictis  
incesso.  
<sup>b</sup> Anselm.  
in Rom. 1.  
& Gal. 5.

<sup>c</sup> Bonaven-  
tura in  
Dico. sol.  
sol. 19. Sum.  
22. *peritiam*  
lingue.

Question.  
Sol. 1.



your passions and your tongues also, by an endeavourous, strong & gracious Resolution: as David did, *Psal. 39: 1.* and to learn to do it till you can do it. One *Pambo* once desired one to read a Psalm to him; and when he began to read the 39. Psalm, he made him give over, after the reading of the First verse, *I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle:* saying, this verse is enough, if I may learn to practise it: and when he who taught him this verse, blamed him, because he had not seen him in 6. months; he answered, that he had not learned that verse yet: and after a long space, when One of his acquaintance asked him, whether he had learned that verse; he answered, that these 19. years he had been learning of it, & yet had hardly learned to do it. So hard it is for a man to bridle his passion, & his tongue; *it being such an unruly evill, which no man can tame. James 3: 8.* And therefore you must take time for it, to learn this Lesson, as well as resolve; and so endeavourously resolve upon it: I say, *endeavourously* we must resolve upon it; and not be like the *Council of Trent*, which, together with the Pope himself, resolved upon a Reformation: but were hindered in it by *Nicolaus Scomberg a Cardinal*, who told them, that it would be a great abetting of their whole Doctrine, and so consequently spoil all, and so never endeavour'd it. I say we must not be like them; when flesh and blood shall tell us, that such a Reformation of the Tongue will spoil all; even all our mirth, all our sports, which the tongue maketh: but we must endeavour it for all. And all this I add partly that you may not be discouraged, if you cannot bridle your passions & tongues by and by; but may resolve again, and learn again to do it, day after day, till you have learned to do it indeed.

2. I advise

c Socrates.  
Eccles. Hist.  
1.4. c. 18.

d Concil.  
Trid. Sess.  
22. c. 9.

e Histor. of  
Trent. l. 1.  
c. 93.



## 2. Solution.

2. I advise you to be silent as much as may be, & to say nothing before some; unless it be gracious or absolutely needfull: as the same holy David, Psal. 39: 2. *I was as dumb with silence: and as Christ Jesus himself, who, as a sheep before her shearers is dumb, so opened not his mouth: Isa. 53: 7. and when he was reviled, did not revile again.*

■ In Historia Patrum mihi. p. 460.

1. Pet. 2: 23. You will say Christ might, but may I too? I answer: a *Theodoret* writeth of a holy man called *Thalassius*, that, knowing the lubricity of the tongue, imposed upon himself silence; and continued for a long space without speaking to any man: which (besides *David's* example) sheweth, that it is possible for a meer man, and for thee also, with Gods help, to be silent.

## 3. Solution.

3. But then you must beg this help, and this silence, and the bridling of your tongues and of your anger, of God: saying, as holy David, *Set a watch before my mouth: keep the door of my lips.* Psal. 141: 3. and, Lord give me that rare grace of Taciturnity, which is my daily prayer. But I must be brief: because I have been so over large in the former Ways which I have dispatcht. Onely this I must say more; That here you must be very earnest with God to have your passions and tongues bridled; and of talkatives to become mutes, of mad Ones meek Ones, of lions lambs. *St. Bernard* writeth of <sup>c</sup> *S. Malachy* that famous Preacher in Ireland, that by a new Miracle he made an angry man a meek man: and I would to God I could make all you that read these lines, and are given to anger, and have vile tongues, to become meek and mute too: but God alone, by a miracle, as it were, must do it himself: I cannot. And therefore if you would not lose your precious Souls for ever, crie mightily, whilst you are reading these lines, every one of you that peruseth them; Lord, work

b Momentanea quaedam Inlania est ira. Basil. hom. 5. de ira.

c In vita Malachi. mihi fol. 5.

work as it were a miracle upon me, and make me of a lyon a lamb, of an angry, fierie Creature a new and meek Creature, I heartily and humbly beseech thee.

*Eleaventhly.* The precious Soul of man is lost by *pride, boasting and a vain-glory*; unto which Satan tempts it. as you may see *Malachi 4: 1. For behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up.* and by *Matt. 6: 2, 5. and Luk. 18: 11, 14.* where Christ speaking of the Scribes, and Pharisees, hypocrites, tells us, that because out of vain-glory they do what they do, give alms, and pray, *they have therein their reward*: and must look for no other. One *Cosmus Medices* of Florence confessed to a near friend, that he built so many stately fabricks, and bestowed so much on Scholars, and Libraries, not for any love to learning; but to raise up to himself the trophies of fame and renown b. Where note, that Pride hath 12. degrees, or signs out, whereby you may know it. The 1. is *Curiosity*. the 2. *Levity*. the 3. *Foolish Laughter*. 4. *Boasting*. 5. *Singularity*. 6. *Arrogance*. 7. *Presumption*. 8. *The Defence of sin*. 9. *Dissembled Confession*. 10. *Desire of Vain-glory*. 11. *Liberty and custome in and to sin*. 12. *Ostentation in and by gifts and apparel*. whereto I referr Womens Painting of their faces; New-fangled fashions, as soon as they come; & Mens Perwicks, which our very Dictionaries call a Counterfeit Hair, that Gentiles (mark Gentiles) do use: making them a Heathenish fashion: and against which an honest and famous c Writer in a Book of his printed 25. times, thus writeth, (together with painting, and strange and monstrous fashions;) „ What say ye of Perwicks, painting, „ fashions? I answer: They are odious in the sight „ of

X I. Way.  
a Tribus  
modis ho-  
minem  
tentat Dia-  
bolus: scili-  
cet Gulā,  
Inani Glo-  
riā & Ava-  
ritiā. Petr.  
Lomb. dist.  
21. l. 2. mihi  
fol. 100.

b B ro. de  
12. Grad.  
humilit. &  
superbiā.  
mihi fol.  
260.

c Dent. in  
his Plain-  
mans path-  
way to hea-  
ven p. 50.  
speaking  
doublets  
against  
needles  
perwicks,  
used onely  
out of pride.

„ of God and of men: the air stinketh of them;  
 „ and it is Gods marvellous Patience, that the  
 „ Devil doth not carry them away quick, and rid  
 „ the earth of them; or, that fire and brimstone  
 „ doth not come from heaven and consume them.  
 „ thus he.

Question.  
 5. Answers  
 or Helps.

Q. How shall we help it?

Answer. Pride with it's vain-glory and boasting, is like *Goliath*, which a man or woman given or tempted to pride and Vain-glory, must go to vanquish, not with *Sauls* armour, that is, the sciences and helps of men, heathen men especially; but with 5. stones fetcht out of the brook of Gods word: as namely,

1. The word of Commination. as *Mal. 4: 1.* and *1. Pet. 5: 5.* God resisteth the proud. & *Matth. 6: 2, 5.* where *vain-glory* is made expressly Damnable. Which likewise is to be noted against the Papists, who make a vain-glory but a slight and venial sin. which maketh me to wonder the less at that vain-glorious Jesuite *ESCOBAR*, who, writing of his *b* Society, boasteth thus: „ I one-  
 „ ly report the Revelation which the Lamb hath  
 „ made to the principall Jesuites, whom He hath  
 „ chosen for his Secretaries - - -

2. The word of Promise. *Zephany. 3: 11.* And thou shalt no more be haughty.

3. The word of Protestation. namely, against Pride and Vain-glory, when tempted to it: as thus, *Not unto me, O Lord, but unto thy Name give glory. Psal. 115: 1.* I have read of *Pope Adrian*, that, having built a Collegde at *Lovain*, caused the Inscription to be written; *c as in the Margin.* as if God therein had don nothing: but we must not do so; but ascribe all glory to Gods Name. And even as the Protestants did first at *Spires*, a great Citie in my Country, protest against Popery; and

a Witness  
 Sanchez,  
 who saith,  
 if boasting  
 & vain-  
 glory have  
 for their  
 object any  
 good, it is  
 onely a ve-  
 nial sin. l. 2.  
 op. Mor. c.  
 3. n. 1 p. 9.  
 b Tract. 2.  
 Exam. 2.  
 Num. 98.  
 c Trajectum  
 plantavit,  
 Lovanium  
 rigavit, Cz-  
 sar dedit  
 increment-  
 tum. but  
 One wrote  
 underneath,  
 Deus nihil  
 fecit.

and from that time were called *Protestant*: so do thou that readeſt theſe words, & art often haunted by vain-glory, begin now, and from henceforth to proteſt againſt it; ſaying, I proteſt againſt this vain-glory, and this pride; that I do not allow of it, but abhor it.

4. The word of Imitation. *Learn of me, for I am lowly.* *Matth. 11: 29.*

5. The word of Supplication. Lord, help me againſt this great Goliath; and, Lord, deliver me from this deadly ſin of vain-glory, and from this pride of mind and of apparel. For thou haſt ſaid, *fear not, I will help thee: They that war againſt thee, (I underſtand my ſins, and eſpecially my pride and vain-glory, which fight againſt me dayly,) ſhall be as Nothing.* *Iſa. 41: 12, 13.*

*Twelfthly.* The precious ſoul of man may be loſt by Covetouſneſs. for *the Covetous ſhall not inherit the kingdom of God.* *1. Cor. 6: 10.* and *Ephes. 5:*

5. *No covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt; and of God.*

Q. But how ſhall a man know that he is infected with covetouſneſs?

I answer: by 1. *A moſt greedy and unſatiable deſire to get gain, and to grow rich. They that will be rich*

*1. Tim. 6: 9.* where Note, that to Covet, in Greek, is to be eager and zealous. as you may ſee.

*1. Cor. 12; 31. ζηλῶτε.*

2. *A mighty love of money and gains.* *1. Tim. 6:*

*10.* *The love of money, which is in covetous perſons, is the root of all evil.* That is their livery, which Paul beſtoweth upon them, that they are lovers of gamoney; underſtand, of Bribes, and unlawful gainings by buying; ſelling, and uſing unjuſt weights and meaſures: which thing is an abomination to the Lord. *Prov. 11: 1. & 20: 10.*

S

which

10. & Pet. Lomb. l. 2. D. 21, *Eſt immoderata habendi cupiditas.*

The XII.  
Way. by  
Covetous-  
neſs.

Quæſtion.  
How may a  
man know  
that he is  
infected  
with cove-  
touſneſs?  
Answer.  
By 5. Signs  
here ſet  
down.

*a Avaritia  
eſt immo-  
deratus  
amor pecu-  
niæ acqui-  
rendæ, ac  
retinendæ.  
Bonaventura  
in ſua di-  
ſtaſal. fol.*

b Op. Mor.  
l. 8. c. 6. n.

29.

c Tract.

1. Exam. 3.

n. 34.

which yet the Jesuites also do patronize. Ple instance in Sanchez, the Jesuite, and in Escobar: who both affirm it to be lawfull to use false weights and measures: thus, If one thinketh and probably beleeveth, that the price which is set upon Merchandise, is unjust, & that, for this reason, he that selleth, recompenseth himself by false weights, or by some other way, being afterward examined by a Judge upon these facts, he may deny it all upon an oath: *intelligendo se injuste non egisse*, that is, understanding, that he dealt not unjustly. O abominable!

3. By a most eager pursuit after the things of the world: and that, commonly, with a neglect of better things. For covetous men, labour, as it were, in the very fire, and weary themselves for very vanity. *Habak. 2: 13.* for so are the things which they do so toyl for, a very vanity, that is nothing. *Eccles. 1: 2.* and that, as I said, with a foul neglect of better things. as those 2. great Covetous Worldlings, who preferred their farm and oxen before the marriage-feast of the Son of God, refusing to come to it: as also our Worldlings do, who will rather go to field, and drive their oxen, sheep, cattel, nay carry dung, any thing; than go to a Sermon on a week-day; as Christs sheep; and to prayer, which to carry before God, I am sure, is infinitely better than to carry dung; and to go to heaven itself, where truly there is that Elysian field spoken of by Christs dear Spouse; *Cant. 7: 11.* Come, my beloved, let us go forth into the field.

4ly. By Niggardlinesse, miserableness and sordid neeriness. When men are all for to keep their money; and consequently, so wretched as that they will hardly afford themselves meat, and other necessities: as you may see *Eccles. 6: 2.* A man to whom God hath given riches, wealth, and honour,

so



oth at he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.

This is the covetous man. So when men are so close-fisted, as that with their good will they will spare nothing, or but very little: like Nabal 1. Sam. 25: 11. and Dives Luk. 16: 20, 21. in which respect such a neer covetous man is called in Latin, *parcus*, *quasi par arcæ*, like a chest, which, though it receiveth much, yet of itself yieldeth out nothing: and like the Dead-Sea, which never redounds.

5. By an unjust acquiring of goods. Where Note, that a man, for all that which I have spoken last, may be a covetous man, though he be not such a neer man; but very free in spending, feasting, hous-keeping; in case he be very eager otherwise to get what he can by any means, by hook or crook, as they say. for covetous men are not all alike; Every one of them hath not all these signs and degrees alike. A covetous man may have in him opposite qualities. and therefore, O what a world of covetous men are there in the world! Some very neer; & yet others very free in spending; but exceeding covetous in getting, & desiring, and loving of money.

Q. What shall a man do in this case to be free from this great evil?

I Answer. I must Confess that it is exceeding difficult to be freed from it: in so much as that Some have called it *incurable*. but yet there is a balm and cure for it in *Gilead*, which I pray you to take thus:

1. Lay to heart two Things. 2. Lift up your voice and Crie.

1. Lay to heart: 1. What a cruel bondage and

a Dum quis supra modum vult divitias retinere, id pertinet ad avaritiam. Tho. Aquin. 2. 2. q. 118. a. 1.

b Bonavent. in sua Dieta sal.

c Nihil prohibet eidem inesse opposita, secundum Diversa; ut cum quis excedit in dando, & simul excedit in accipiendo. Tho. Aquin. 2. 2. q. 119. a. 1.

Question.

What a man must do to be freed from covetousness?

2. Answers, e Aquin. 2. 2. q. 119. heart

a. 5. 1. answer. heart

Lay to 2. Things. 1. T.



miserie a Covetous man is in. A covetous man is even mured up in the prison of covetousness, so as that he cannot by any means get out; so put into fetters and irons, as that he cannot go; so kept under by his keeper, the Devil, as that he is wholly at his will; *2.Tim.2:26.* must do nothing else, but be busy about his money, must onely think thereof, dream thereof, and onely study new ways to get more. Now if you should see a Christian man in Turkish slavery, tied in a galley by the leg with chains therein to row for ever, you would pity him, would you not? and what a pitifull thing is it then to see a Christian in Captivity to a more base creature than a Turk, or any other reasonable creature; that is, to a piece of mettall, in whose prison he lieth bound, not onely by the feet in such sort as that he cannot go any where against the command of the same; but also by the hands, by the mouth, by the eye, by the ear, and by the heart, so as that he may neither do, speak, see, hear, nor think any thing but the service of the same! was there ever slavery so great as this? Ah poor Covetous Soul, think upon this thy servitude, that thou maist come out of it. But I will add one Illustration more: The covetous man is like that Demoniack, a man possessed with Devils; in *Mark. 5:4, 5.* of whom I have spoken somewhat already, but now will speak a little more: As he *1.* had been bound with fetters and chains often, which yet he plucked asunder and broke in pieces, so as that none could tame him: So the covetous man hath been often bound up by Ministers with chains, as it were, and fetters; being charged to wrong no man by usury, oppression, fraud; and that he should not be so neer, so miserable, so greedie, and so exceeding covetous: but he hath broken all those chains and charges in pieces, so  
that

that none yet could tame him. 2. as he was always night and day, in mountains: so is the Covetous man night and day in the mountains of his high desires after more wealth, more money, more land, more livings, that he may live in a higher way yet; and that his heaps of money may become higher yet. 3. as he was in the tombs: so is the Covetous: & how is that? I will tell you, in that he is a sepulchre to himself. for doth not Christ call the Scribes and Pharisees, *which were covetous*, Luk. 16: 14. *Whited sepulchres*? Matth. 23: 27. so that a covetous man is buried in himself, and is a sepulchre to himself, full of dead mens bones, and of all uncleanness: for how many hath he killed through cruelty in his time, whose bones are as it were in him? & what a world of unclean, sordid, base thoughts and desires his filthy avarice begetteth in him? When his mind runs upon his dunghills, filthy lucre; and, it may be, women too: for some of them are for Strumpets too. the Lord knoweth it. 4ly. but he will not cut himself with stones? O yes. he the Covetous man doth: but here, where shall I begin, with present or to come? for stones to come Covetous men care not much; therefore I will tell of the present onely now. Which be they? Oh they are the cares, sorrows, vexations, fears, doubts, which they have, & wherewith they cut themselves, nay pierce themselves thorow: 1. Tim. 6: 10. *they pierce themselves through with many sorrows*. these be the stones partly, but not all: for there be many other stones more wherewith he cuts himself and others; that is, heavy sins, as heavy as any stones; as namely, anger, wrath, greedy desires, cruel dealings, unjust practises, usury, oppression, defrauding men in bargaining, grinding the face of the poor, by selling to them corn and other commodities far

beyond market-prices, and too little measure and weight, and mixing bad ware with good, and putting a good gloss upon old decayed commodities, and a 100. such like base covetous tricks & ways.

5. as he wore no clothes: *Luk. 8 : 27.* so the Covetous wants the long Robe of Christs Righteousness; as well as the Pharisees, who were covetous: *Luk. 16 : 14.* to cover his unrighteousness: Nay one trick more he hath: he taketh and keepeth other mens clothes from them, by taking and keeping them to pawn. *And they lay themselvs down upon clothes laid to pledge. Amos. 2 : 8.* (6.) as he was carryed by the Devil into the wilderness, so that he was sometimes in a solitude: *Luk. 8 : 29.* so are the Covetous sometimes, yea usually, in a wilderness, as it were: For though broad be the way wherein they walk, yet is it but a wilderness: because not men, to speak of, but scorpions, serpents, vipers, wolvs, dragons, and wild beasts are in it: themselvs being so: and such as will sting so, hurt so, bite so, as the fore-said creatures will: witness you covetous Usurers, who therefore are called Biters, and whose sin is called *702 Biting.* *Psal. 15 : 5.* Where also it is said, that therefore *they shall not dwell in Gods holy hill.* For what place is that holy place for such unholy ones? such cruel beasts?

2. Thing.

2. Lay to heart one thing more: *videlicet*, the differing ends of the Covetous, & of the Liberal: The Liberal, which hath don good with his goods, shall go into eternall life: *Matth. 25 : 34, 35, 36.* But the Covetous, who is so neer, and so miserable, as that he will not feed the hungry, nor clothe the naked; into everlasting fire, prepared for the Devil and his Angels. *verse 41.* where give me leave to leave an Illustration more with you. I have read of One *a John Patriarch of Alexandria,*

*a In Drex-  
sius de A-  
cro p. 21.*

that

that he was wont to visit the sick, and to give them money; and to take with him one *Zoilus*, a very covetous Bishop, whom he desired to help the poor, which he did, charging his man to give all that he had about him; which made him sick after of a fever: whereupon *John* came to him, and restored the money, so that the fever left him: and then he saw in a Vision by night a Stately building, with this Inscription, *Eterna requies Zoili Episcopi*. that is, *The eternal mansion and rest of Bishop Zoilus*. Wherewith he was much delighted. but after that, he saw another Vision: One came with a company of workmen, and gave them charge, saying, Take away that Inscription, and put this in the room of it: *Eterna requies Johannis Episcopi Alexandria, coempta 30. libris argenti*. that is, *The eternall mansion and rest of John Bishop of Alexandria, bought with 30. pounds of silver*. which so wrought upon *Zoilus*, that of a covetous man, he became a very liberal man. O that this might work so upon every covetous man, that shall read this Book, as that of a covetous man he may become a liberal man too! I pray God it may prove so.

2. But you that are covetous must lift up your voices too, and Crie mightily to God, that he will deliver you from this cruel Tyrant. for it is a mighty sin, hardly to be overcome, and one that hath such power over men, as that not one of a 1000. can conquer it, and be freed from it: Even those that have no children, nor wives how covetous they be? I have read in a *French Treatise* of a *Cardinal*; who was exceeding rich, and had neither wife nor child to care for, (for Cardinals do not marry;) and yet, was so covetous, as that he would rise by night & take from his own horses the oats that his servants gave them; whereupon they became as poor as might be: whereat his

2. Answer.  
Crie.

b Le Theatre du Monde.

horseman wond' red; but at last he watch'd, and saw his Master come down through a secret door to take their oats from them; which baseness so moved him, as that he did cruelly beat his own Master for it. which sheweth what a mighty, strong, and puissant vice Covetousness is: & what need there is of Gods own power, strength and assistance for the conquering of it. & therefore go to God, and crie, every one of you that readeth this, and is infected with this grievous disease, Lord, help me against it; Lord, heal me of it; Lord, free me from it: for I cannot help my self in it; nor free myself from it. Or thus: As the Demoniack or man possessed with Devils fell down before Christ, and cried out with a loud voice: *Luk. 8: 28.* so let now every one of you that hath been a covetous man, and hath upon that account been like that possessed man that was bound in chains, who did cut himself with stones, went naked, wanting the righteousness of Christ, dwelt in the tombs, & in mountains, and in a wilderness, as it were, in the senses aforesaid; fall down and crie to Christ with a loud voice, saying, Lord Jesus make me now free, cut my chains and my fetters in pieces, and deliver me from this cruel covetousness. for thou hast said, *If the Son make you free, you shall be free indeed. John. 8: 36.*

The XII.  
Way. The  
Soul may  
be lost by  
Hypocrisy.  
Here  
6. sorts of  
Hypocrites  
are detect-  
ed.

1. Sort.

13ly. The precious soul of man may be lost by hypocrisy, & formality. for so it is written: *wo unto you Scribes and Pharisees, hypocrites,* again & again: *Matth. 23: 13, 14, 15, 23, 25, 27, 29. & Matth. 24: 51. and shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth.* Where Note, that there are 6. sorts of hypocrites.

1. Gross hypocrites: who make a shew, and have a form of Godliness, but grossly and openly deny the,



the power thereof: being intolerably proud, blasphemers, disobedient to parents, boasters, frothie in their discourse, without natural affection, covenant-breakers, false accusers, incontinent, fierce, despisers of those that are good, (if they be rich, and others that are good be poor,) traitors, heady, high-minded, lovers of pleasures more than lovers of God, as appeareth by their practises, that they love their bellies more than God, their pastimes and sinful recreations, as carding, dicing, more than God; for they will spend more time (some of them) in that, than with God; and some of them love a wench also more than God, others strong drink more than God. 2. Tim. 3: 2, 3, 4, 5.

2. *Close hypocrites*: who will not so break out; but closely and secretly act their villanies: will tittle in a corner, commit uncleanness in a close unsuspected room of the house, or in their hearts, and with their eyes; as I said before; like those 2. Pet. 2: 14. and will have hearts exercised with coverous practices; *ibidem*. and will do that in secret which a man may be ashamed to speak of openly: *for it is a shame even to speak of those things which are don of them in secret.* Eph. 5: 12. I desire to speak often of these things, as also Paul did: Gal. 5: 21. because there is great need of it; the world being grown so bad & debauched in secret and openly, as that it was never worse than now it is. For no other end have they for their formalitie and ceremonies in performing of duties, but thereby to cover their naughtiness: whose intent is, by their hypocritical shews of holiness to cover over and to hide from the eyes of the world their secret villanies.

2. SORT.

S 5

3. *Stately*

a Thrifer in  
Apophr.  
53. Et multi  
sunt qui  
turpitudi-  
nem aut in-  
famiam  
peccatorum

suorum solâ Ceremoniarum observatione occultant, & dissimulant;



3. Sort.  
 a Like Antipater, of whom Alexander said, when some commended him for his austere life: Foris Antipater uritur pallio, intus vero totus est purpureus: quia intus erat ambrosiosissimus. Plur.

4. Sort.

5. Sort.

b Robert Bolton in his Right Comfort. afflic. Consc. p. 334.

3. *Stately hypocrites*; who upon their doings, though never so heartless, look big, brag much, and even slight all others in their hearts, *Luk. 18: 11, 12.* and have such a high thoughts and conceits of themselves within, as that every one of them deserv's this Description: That he is a fine-spun hypocrite, and not a mean person in his own eye; but of a marvellous high strain, and carrieth a great sail in the profession of the truth: as if he were some great Gentleman of the Countrey, and might carry all before him.

4ly. *Sturdy hypocrites*: who will suffer for their Religion and profession which they make, out of main obstinacie, and not out of Conscience: like the *Jews*, whose 1500. years suffering could not make them change their Religion. Such is their obstinacy.

5ly. *Whining hypocrites*: who will be always complaining, and at times will shed many tears, and be mourning much, when they are speaking to God in duty, and at Fasts; like those in *Mal. 3: 14.* yea, <sup>b</sup> One writeth, that there have been some, who have counterfeited trouble of mind, and have for that purpose addressed themselves with much industry and noise to some spiritual Physitians, with many tears, an heavy countenance, and other rueful circumstances, expressing almost exactly the scruples, doubts, distrusts, complaints of such as are truly grieved in spirit, that they may be well thought of. O the wonderfull depth which lieth hid in the confluence of the hypocrisie which is in a mans false heart! Such as these take up and depose terrours of conscience, as Stage-players their apparel and parts.

6. Sort. 6. *Self-deceiving hypocrites*: who go so far as that they do not onely coosen the world, but even their own souls: like those *1am. 1: 22. & 2.Tim.*

3: 13. of this sort are those who go to prayer daily, read their Lessons, I mean Chapters, keep Religious Fasts, give large alms, talk like Angels, go to meetings, have great experiences too of strange tastes, *having tasted the powers of the world to come; Hebr. 6: 5.* and so do verely believe that they shall have a full draught thereof hereafter for ever, and so continue till death, and die in that perswasion, and have many glorious expressions upon their death-beds, and at parting, and never see, nor know, nor think that they are deceived, till after death, when they come to their particular judgement, and Christ tell them, I know you not: as you know what Christ saith of the foolish Virgins; *Matth. 25: 11, 12. afterward came also the other Virgins, saying, Lord, Lord, open to us: but he answered and said, I say unto you, I know you not.* and yet they were Virgins, never married, which Papists stand very much upon. O sad! O dreadful! that a man or woman should go so far, as to live a virgin-life, and do so many excellent things, and perform so many holy & heavenly duties, as I have recited, nay more than I have named: *for a man, saith a One, may do outwardly all things which true Christians do, and have shews of every grace; (O be started at it,) as saith another; and yet miss eternal life. Beloved, these are not far from us, and so consequently, not far from the kingdom of God; as Christ spake to One, Mark. 12: 34. thou art not far from the kingdom of God: and yet none of us. for some ill qualities and secret faults they have, being just like the Rainbow for their fair and glorious colours, and for their nearness to us; because the rain-bow is not far from us for sight, for a man cannot see it beyond* <sup>b</sup> 3000. paces, say Authors: & for the opposition wherein they stand against God and

a Bolton.

b Nec enim  
Iridem vi-  
det aliquis  
ultra tria

**Question.**  
What shall  
a man do  
that his  
soul may  
not be lost  
by Hypo-  
crite?

2. Answers.  
1. Consider  
2. things,  
1.

a Magden-  
burg. Cent.  
5.

b Anton.  
Panormita-  
nus de reb.  
gestis Al-  
phonſi. &  
Æneas  
Sylv. de  
Æſus dictis.

and Christ the sun of righteousness, by their ill qualitys and secret faults: for the rain-bow doth alway stand in opposition to the sun; if it appeareth in the East, the rain-bow will be in the West, if that be in the West, it will be in the East.

**Q.** What shall a man do then in this case, that his precious soul may not thereby be lost?

**I answer.** 1. Consider. 2. Call upon God.

1. Consider. and 1. That thou art hated, O Hypocrite, both of God and man; and therefore canst not stand. The world hateth thee, because thou makest a shew of goodness and profession of holiness: and God hateth thee, because thou dost but make a shew, and dost but profess; and he will spue thee out of his mouth for thy lukewarmness, heartlessness, counterfeitness, want of uprightness. Rev. 3: 16. It is recorded of *Anastatius the Emperour*, that God shot him to death with a thunder-bolt, because of his lukewarmness and formality: and thou mayest tremble to think what will become of thee for thine. And I have read of a Certain *Eremite*, (his Name was *ANTONIUS PICENES*) that he, being a great Hypocrite, was eaten up of worms: which caused *Alphonſus* that Famous King to say, when, after his *African* victory, he was come to the *Ænarian Island*, where that hypocrite died; that „ God therefore did punish hypocrites so „ grievously, even in this world sometimes; be- „ cause, to deceive men, they interpose God, as „ approving of their wickedness, that men might „ beware of such Monsters.

2.

2. That, remaining in the state wherein thou art, thou canst not possibly dwell in Gods holy hill above, wanting sincerity. for, *Lord, who shall dwell in thy holy hill?* saith *David*; & then, *he that walk-*  
eth

*eth uprightly. Psal. 15 : 1, 2.* which thou, I am sure, dost not; for thou art but a Stage-player, a painted Strumpet, a Devil. A stage-player: for a stage-player upon the stage assumeth the person of another, as of a King or Master, when he is but a slave or servant: so thou dost take it upon thee, as if thou wert a King, being a stately hypocrite; when thou art but a slave to some base lust, passion, covetousness; and a servant to Mistresses pride. <sup>b</sup> A painted strumpet: in that, being deformed, and having ugly fashions thyself, thou paintest thyself with the goodly colours of the truly Religious, that thy deformity and ugly qualities may not be seen, and taken notice of. A Devil also: *John. 6 : 70.* being full of deceit and falshood, as he is; & transforming thy self into an Angel of light; as he doth: *2. Cor. 11 : 14.* And what should Stage-players do in heaven, where there is no stage-playing for them? So Strumpets, that is no place for such. So no place for Devils.

2. Call upon God and pray.

1. That this great wickedness may be forgiven you. So Peter advised *Simon Magus* that grand hypocrite and Impostor *Acts. 8 : 22.* pray God, if *perhaps the thought of thy heart may be forgiven thee.* and therefore I give the like advice to a hypocrite now. And when thou prayest, make use of that famous saying of holy David; *Psal. 103 : 12.* As far as the east is from the west; so far hath he removed our transgressions from us. Mark, he doth not say, as far as the clouds; for they are not very far distant from us: they say, but 6. French <sup>c</sup> Leuca's or a little less: but as far as the east is from the west, which is a wondrous space; and yet is his goodness higher, and also much more large, even larger

<sup>a</sup> Hypocrita dicitur Histrio. Basil. de sand. Jejunii. p. 128.

<sup>b</sup> Hypocrita similis est meretrici quidam turpi multos habenti suos. Chrys. homil. de diversis.

2. Call upon God.

<sup>c</sup> Nubes quando in proprium & destinatum sibi à Deo locum pervenerint, absunt,

quemadmodum. quidam volunt, ab huius terræ superficie paulò minus sex Gallicis Leucis. Act. in Ina Phys. Christ. mibi p. 46.

a Galepin.  
Centum &  
Octoginta  
stadia non  
excedere pu-  
tatur.

than our very horizon: for that is but, as Some say, a 180. *stadia's*. Make use of this place, and say, O my God, as far as the east is from the west, so far remove my hypocrisy from me, both gross and close; oh my lust, my pride secret and open, my passions, my covetousness, my dissimulations, my vain shews, and all my wickedness secret & open, all my want of sincerity, and all that ever I have done in hypocrisy. I recommend this unto you the rather, because I have found much good in it by experience, thou Lord knowest it.

2. Pray that thou mayest be no longer a hypocrite: but that God will create in thee a right spirit: as David did, *Psal. 51: 10*. O I would have every one that suspects himself, that he may be a hypocrite, to pray so. O my Beloved, I am afraid of hypocrisie myself; because few are free from it; and the world is full of hypocrites. I have read of *Frederick the 3d. Emperour*, that when he heard one say, that he would go one time or other into those places where no hypocrites are; he answered, then you must go beyond the *Souromata's* and the glacial Ocean; and when thou art come thither, that very place will not be without hypocrisie to thee, if but thou be there. thou art but a man, and not God. for among mortalls there is none who is not in part feigned. Therefore, O my Friend, Crie and call aloud to be delivered from hypocrisie; that thou mayest not lose thy precious soul by it everlastingly. Once more, O call as for life, that thou mayest powerfully, effectually, irresistibly be called away from hypocrisie, reigning hypocrisie I mean: for it concerneth the salvation of thy precious soul, which else is lost to all eternity.

b Langius  
in sua Po-  
lyanthea.

XIV. Way.  
by Lets.

14th. *The precious Soul of man may be lost by Lets.*  
When men are kept from God, from Christ, from ordi-



ordinances by them: as we may see in those who were kept from that great Supper of the Lamb; Luk. 14: 18, 19, 20. by severall lets, arising from the world, and from the marriage-estate; and upon that account had that dreadfull sentence pronounced against them; vers. 24. *I say unto you, that none of those men which were bidden, shall taste of my supper.*

Q. What must a man do that he may not lose thereby his soul for ever?

I answer. He must 1. *see his lets.* 2. *seek to remove them.*

1. He must see his lets: and those 1. Of true repentance. 2. Of true saving faith.

1. Of true Repentance. and they are 2. as namely,

1. When men think that their sins are but infirmities, and not reigning; and therefore they are not now to repent: whereby I do perswade myself, thousands of souls are lost.

Q. How shall a man know when sin is reigning, and not remaining, or a sin of infirmity onely?

I answer. *by these 3. Signs.*

1. When a man doth obey sin in the lusts thereof, that is, when he doth resolutely, presumptuously give up himself to be commanded by one sin or other or more. See Rom: 6: 12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.* Where note, that in some men sin reigning so yielded unto and obeyed, is a gross one, which every body that seeth them may see; as if a man be a Notorious drunkard, swearer, adulterer, lyar: In others, as civilians, and some hypocrites, a less sin, so accounted, as privy pride, privy lust, privy malice, envy or such like. where take this with you too, That a small sin in the nature of the fact may be a reigning sin in the bold commission

Question.

What a man must do that he may not lose his soul by Lets?

Answer. 1. He must see them. And 1. Of True Repentance. And 1. Sin Reigning.

Q. How a man may discern Reigning sins from sins of Infirmitie?

1. Sign.



a Reynolds,  
in his Sinf.  
offin.

mission of it. As in a Corporation, a man but half so rich as another may be Major or Chief Magistrate, and another of a far greater estate may be an Underling in regard of Government. and again observe, that as a small stone thrown with a strong arm will do more hurt than another far greater, if but gently laid on, or sent forth with a faint impression: so a small sin, so counted, committed with a high hand, and much securitie, will more hurt and waste the conscience, than others out of infirmity, or sudden surprisal. Thus if a man do securely and against his conscience, checking him for it, look upon women, and lust after them in his heart, it is a reigning sin, which Christ calleth adultery, and will certainly judge and punish. *Matth. 5: 28, 29. Hebr. 13: 4.* and which must needs waste the conscience, though it be thought to be but a small offence.

2. Sign.

2ly. When a man maketh a common Trade of one sin or other, and doth Usually commit it with Delight. So Divines understand that famous and by many much wrested and abused place, *1. John. 3: 9. He that is born of God sinneth not: he cannot sin: that is, he cannot make a trade of it, and Usually fall into it with his hearts Delight.*

3. Sign.

d Duobus  
modis pec-  
catum reg-  
nare offen-  
ditur; Uno,  
cum homi-  
nes cupidi-  
tibus obe-  
diunt. Al-  
terò, cum  
etiam pro  
peccato ar-  
ma capiunt.  
Pareus.

3ly. When a man maketh no Resistance, or not that which he should make against that sin which usually he committeth: but rather will and doth fight for it: for so the Apostle goeth on: *Rom. 6: 13. Neither yield ye your members as instruments, or weapons, of unrighteousness unto sin.* Now this is don, when men defend it, and stand up for it, and fight for it with all the members of their bodys, eyes, tongues, hands, and all the faculties of their souls. Where, observe the difference between the reign of sin and tyranny of sin, under which come sins of infirmity: So a Kings Subjects obey willingly;

ly; so as that they will do whatsoever he will have them to do, and will take up arms for him: but to a tyrant they yield against their wills, yea will take up arms against him with a good will. whence is that Saying of a Heathen<sup>a</sup>: *Kings are guarded by their own: tyrants by strangers hired with hire: and Kings rule over them that are willing of their Government; tyrants over unwilling Ones.* so when sin reigns, men over whom it reigns, willingly submit: when it reigneth not, but tyrannizeth, and mens sins are sins of infirmity, they are not willing, but unwilling of it.

2. Another let is such a love to sin, as that by no means they will be perswaded to forgo it; & such a love of ease, as that in no case they will take any pains to set it going, and to take heaven by the forgoing of it. *Esau* could by no means leav his strange wives, he did so dote upon them; *Gen.* 28: 9. though thereby he lost his Fathers favour. And the Children of *Israel* despised the holy land, *Psal.* 106: 24. not because they were not willing of it, but because they were loth to take pains about it, and to fight for it: so sinners are loth to forgo their sins, because they dote upon them so; and unwilling they are to take pains for heaven: and therefore they do not go about it, by using any due endeavours to forgo their dearly beloved sins.

2. See the lets of true saving Faith. as Namely, these 2.

1. Men think they can beleeve when they will, and change themselves when they please; and so will stir and strive: look into mens carriages, and you will find that most men conceive so: go to every mans door in the town, & ask them all whether they can beleeve, & they will say, they cannot pray as these, and these, and they do what they may

<sup>a</sup> Aristot.  
Eth. 1. 8. c.  
10.

2. Another  
Let.

2. The Lets  
of true Sav-  
ing Faith.

to change themselves in order to it : but the issue is, they are taken aside again , poor Men , and then there is an end of their striving.

2. The 2. Let is , Men think that Assent is Saving Faith, which is no more than was found in *Simon Magus. Acts. 8 : 13.*

2. Answer.

A man must seek

to Remove these Lets.

Question.

How?

Answer.

2. Ways.

2. A Man must seek to Remove these Lets.

Q. How?

Answer. General or Universal Motion is caused 2. Ways. First. either *agendo by doing* , by forcing up that which we would move ; as when a man flings a stone away which he would remove : or *removendo* , that is , *removing of that which hindreth the motion* : as when a stone lyeth upon a shelf, when one putteth that away , away cometh the stone of its own accord : and so it fareth with the motion of the mind ; the mind is either moved directly to repentance and faith ; or by removing the lets of both : and that must be your work , & mine now to do. as thus :

1. The Removing of the Lets of Repentance.

I. As for the Lets of Repentance , you must Subject yourselves no longer to any sin whatsoever; nor defend it any more, but bear arms against it rather than for it ; though it be but a little one, as you may conceive ; though it be but the making of a Lie , or the envying of any ones person or parts , or the hating of any in your hearts , or lust onely ; as you would not cast away your souls for ever. for as a Ship may be cast away upon sands, quick-sands , as well as on great rocks ; so may your souls be cast away upon such less sins , as well as great ones , if you let them Reign ; and lust or concupiscence especially : for concupiscence is of all other the sinning sin ; so that as there is virtually and radically more water in a fountain , thought it seem very narrow , than in the streams which flow from it , though far wider ; because though

a Reynolds in the Sinfulness of sin.

though the streams should all dry up, yet there is enough in the fountain to supply all again : So lust, which also is called the sin of nature, hath fundamentally more vertue, strength, power, and foulness in it, than the actual sins which flow from it; as being the adulterous womb, which is ever of itself prostituted to the injections of any diabolical or wordly temptations; and greedy to clasp, cherish and organize the seeds of any sin; so that properly the reign of sin is founded in lust: & therefore let not sin reign in your mortal body, that ye should obey it in the lusts thereof. mark lusts faith the Apostle. Rom. 6: 12. (2.) Ammon-like, turn love into hatred: 2. Sam. 13: 15. I mean, the love of sin into the hatred of it: that thou mayest be able to say with David, I hate every false way. Psal. 119: 104.

2. As for the hindrances of Faith, Remove them thus.

1. Trust not to your own strength, power, striving, striving: but go to God for power to beleeve; and commit thyself wholly to him to be enabled by him to beleeve.

Be like to a man, who being minded to swim, leaves the shore wolly, and commits himself to the stream to be carryed: so come off from thyself wholly and altogether, and give up thyself intirely to Gods power: saying, Lord, what am I, that I should think, that of my self, and by mine own strength I can beleeve! If Nothing can do Any thing, then can I do this thing: but thy word Eph. 1: 19. hath taught me, that they who do beleeve, beleeve by the same power, whereby thou didst raise thy Son from the dead: and therefore if the dead can raise themselves, then can I raise myself, who am dead to any thing that is good, & especially to beleeve; & therefore, Lord, raise me from the dead, as it were: and, Lord, cause me to beleeve in thy Son, and do thou change me thereby, and I shall be changed:

2. The Removing of the lets of Faith.

1. Removal.

ed: or, which is all one, *Turn me, and I shall be turned*: as those are, who truly and savingly do beleeve. *Ier.* 31: 18. I say the less here of this, because I have said much of it above already upon another account.

The 2. Removal.

2. Add to your *Assent* your **ASCENT**, that is, do not onely beleeve all that which is written of Christ, but go a step higher; and by beleeving go up, yet into Christ. for that is to beleeve indeed, when by beleeving we go *into God*, and *into Christ*; and not onely beleeve *a God*, and *a Christ*. The Scripture calls it beleeving *in* Christ. *Iohn.* 14: 1. Rest not therefore till you be in Christ, which brings me to the

The XV. Way Whereby the soul may be lost is Resting in Duties.

15th. *Way whereby the precious soul of man may be lost*. videlicet *Resting in Duties*, and not in Christ. Beloved, I am not able to express the numberless Number of those souls which perish this way: both our Carnal Protestants, and also our meerly civil people, and especially all the Hypocrites that are in the Land rest in Dutys, and will doubtless perish in that error, and in their confidence; as those many thousand *Israelites* perished in the wilderness of *Sin*; so they in a wilderness of carnally, heartlesly, faithlesly performed dutys. for do but look into *the 50. of Isaiah, the last verse*, & you will see what becometh of such **RESTERS in DUTYS**: *Behold all ye that kindle a fire, that compass yourselves about with sparks*: understand, your own doings, and **DUTIES**: *walk in the light of your fire, & in the sparks that ye have kindled*: (this is Ironically spoken:) *this shall ye have of mine hand, ye shall lie down in sorrow*. that is, as a famous *a Writer* saith, in hell: or you shall be Damned. But I desire to insist a little upon the 3. sorts of people just now mentioned: and

a Tho. Goodwin.  
3. Sorts of men Resting in Dutys.  
1. Sort, Carnal Protestants.

1. This will be the portion of our Carnal Protestants,

stants, who say, we are no Papists; hang them, faith One, they will rather burn than turn, and so they will die for Religion; we say our prayers, say they, and our Creed, we go to Church, and to the Sacrament, and are Baptized, we give as good alms as any of our neighbours; (for some even Carnal people are very charitable, that way like Papists:) and what would you have us do more? and so they make no question but they shall be saved. but what saith a One? I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him, that therefore he should have the gallows made higher for him: so, when thou shalt plead one day that thou wast a Protestant, & a good Christian; and yet wilt tittle, and swear, and roar, and sing bawdy songs, and scoff at good people, and persecute them too, and prophane the Lords day, whore, steal, and omit familie dutys, as praying, reading, catechizing, and the like; that thou shalt have the deeper damnation in hell.

a Shep-  
heard in his  
Sincere  
Convert.

2. This you shall have at Gods hand, who are but Civil, and rest in your Civility; and say, it is good enough to know that those drunkards, swearers, and unclean fornicatours, and whores shall never be saved; though they say their prayers, and keep their Church, and rest therein. But we hope we shall, because we dare not do as they do; we live civilly, pay every one his due, rail at no body, scoff at no body for Religions sake, persecute no body, but rather do good to any body that is good, and doth good; we are glad to see them take the courses they take; and we ourselves do what we can, and as far as we dare, to live a good life, and to go to those places where good people use to serve God: all which sayings of theirs are good, but they will be sure not to go so

2. Son.  
Civil  
people.



far as they ought : but , as the *King of Navarre* said to *Beza* , that in the matters of Religion he would adventure no farther than he might safely retreat : so say they : and though they do many excellent things , and are of very sweet dispositions , many of them , yet are they but like Heathens in all their Excellencie. For what were *Cato* , *Plato* , *Seneca* , *Cicero* , *Socrates* ? were they not eminent for Justice , Morality , Equity , Sobriety , and such like ornaments ? and yet never the nearer Salvation , because they were strangers to Christ , and rested in these their eminencies : answerably whereunto I may say of our meer Civil people , that their civilitie will never bring them to heaven ; because they rest in their civility , and not in Christ.

3. Sort.  
Hypocrites.

3. This you also shall have at the hand of God , who are but *Painted hypocrites* ; and say , it is good enough to judge , that neither those prophane ones , nor those that are but Civil shall have their souls saved in heaven ; because they go but a little way , & do but a little to what we do : we fast often , we pray often , we read much , for we buy , & have many good books , besides the Holy Bible , for the same purpose ; & we shed many bitter tears in secret , God knoweth it : Tell them of their foul slips , and they will tell you , that they are their infirmities , and that they have good hearts and good meanings for all that ; and though they have infirmities , they hope to be saved for all that ; for our hearts are honest , and we have good desires , and good affections for all that , say they : and if you deal with them about Ceremonies , about the times , about our differences , yea , about prayer , sermons , difficult places of Scripture , and such and such moral duties , you will have them , and hear them talk most notably concerning such things as these :

these : but deal with them about Christ , and living by him , and by faith in him , as *Paul* did *Gal.* 2 : 20. and about his righteousness wherein we must be found , *Phil.* 3 : 8 , 9. and the inward workings of Christ in the soul , spoken of *Col.* 1 : 29. and they understand you no more than they that were come together to build their Babel , understood one another , after their languages were confounded : and they will usually commend a Minister that preacheth and cryeth out against the sins of the times , and controversies about the times : and they are mightily affected with their own performances ; and no wonder is to be made of all this : for all this while , whilst they are so performing their duties , and talk so , and hear others talk and preach so , they are in their element , and in their center , because they rest in Duties , and not in Christ. Beloved , what shall I say more ? A formal hypocrite resting in and standing upon his dutys , is no mean man in his own conceit , he is of no ordinary rank ; if any , he thinks he is the man whose soul shall be saved ; when as for certain it will be for ever damned : Except he come out of this his most dangerous condition. Where Note , that thousands thousands do so perish in a labyrinth of Duties ; wherein to no purpose they tire out themselves , being still under the Covenant of Works and not of Grace.

Q. You have startled us not a little by that which you have spoken : we desire therefore to know 2. things of you. 1. How a man may know that he rests in duties , and not in Christ. 2. What a man must do that he may not rest in duties , but in Christ hereafter ?

Q. How a man may know that he rests in Duties.

I answer to the first. First , A man may know that he rests in duties : 1. If he be proud upon his Dutys. 2. If he be bold to sin after

Sol. to the

duties.

duties. 3. If he aim onely or mostly at duties.

1. Sign.

1. If a man be proud upon duties: as the Pharisee was, who thus boasted: *I fast twice a week, I give alms: Luk. 18: 11, 12.* So if a man say, I was a very Duncce once, but now I know more than ever; I knew that which I learned by sermons; and now I can grieve for my sins, and now I can pray, or pray better than I could: all which is good, but not to be stood upon: a man should rather be humbled and grieved that he can remember no more, pray no better, grieve no more: but so it is, he that rests in duties, is so proud and so high in his own conceit upon what he doth, as that he thinketh there is none like me; he beareth such a tway, and is of so high a mind, as that he will be sure to ruffle it out by his formalities, as if he were some great man: he must and will be singular, & who can do as he doth in praying and talking?

2. Sign.

2. If a man be bold to sin after duties: as the Harlot in the Proverbs: *This day have I paid my vows: and then, Come, and let us take our fill of love until the morning. Prov. 7: 14, 18.* She thought she might do any thing then, when she had don that which she had vowed to God to do: for she rested in Duties. If you should see a poor Fellow go to law with a mighty Rich Man, you would say, sure this fellow hath some body that beareth him out in this, else he durst not: so, when men make bold to go against God, by sinning, we may well say, that somthing maketh them so bold: alas, if they had not some prayers, some tears, some fasts to trust to, and to bear them out, they durst not do as they do. This beareth out the hypocrite, & beareth out the carnal Protestant: he is bold to rap out a fearfull oath now and then, he sticketh not at coosening his neighbour in bargaining, he maketh

maketh no matter of drinking healths , he can whore, lie, & steal too: & how cometh this to passe? Oh! he can and doth crie mercy , he can and doth give alms , he can draw tears when he pleaseth from his eyes , and that beareth him out in all his lewd & loose practices. In a word, he dareth adventure upon that , which he who rests not in duties , but in Christ, trembleth to think upon , and would not do for a world. I shall use this one Simile more for it: A cart that hath no wheels to rest on , can hardly be drawn into the dirt ; but one that hath wheels , cometh loaded thorow it : so, such a one as I now mentioned , that hath no wheels , no duties which he rests on , cannot wilfully be drawn into sin : but another man , though he be loaden with sin, yet having duties to bear him out , goeth merrily on in his courses , and maketh no bones of sin.

3. A man rests in duties , if he aims onely or mostly at duties , thinking that therefore he shall undoubtedly be saved : because he hath fasted , prayed , reformed , and left such and such evils as other men are given to. *God , I thank thee , that I am not as other men are , extortioners , unjust , adulterers , or even as this Publican : I fast twice in the week : said the Pharisee : Luk. 18 : 11, 12.* thinking verely that therefore he should be justified. and as hee : so many more are like him in this , they hope to be saved , because they do these and these things. *Now I know that the Lord will do me good , seeing I have a Levite to my priest : said Micah. Judg. 17 : 13.* and so saith he that rests in duties , after he hath heard a powerfull sermon , which wrought upon him , and made him leave swearing, carding, usurie, wenching ; & to get a prayer-book, and to say his prayers : whether he do leave all his darling and beloved sins or no , that he doth

3, Sign.

not so much look after; so he leave some: and whether he pray feelingly, effectually, successfully, fiducially, that he doth not much care for neither, if he do but pray. Now, saith he, I know God doth love me, and that my soul will be saved, because I have left such sins, and because I say my prayers, and because I keep good company: and so aimeth at duties onely or mostly; hoping that because of them his soul will be saved everlastingly.

a Shopheard  
in his Sinc.  
Conv. p.  
169.

ly. „ But no such matter; saith a Worthy a Divine: „ Let a man have a bucket made of gold, „ doth he therefore think to get water, because he „ hath such a bucket? No, No. he must let it „ down into the well, and draw up water with it: „ so must thou let down all thy dutys into Christ, „ and draw light and life from his fulness; else, „ though thy duties, be golden duties, thou shalt „ perish without Christ. Whereas that soul which rests in Christ, and not in duties, doth wath it doth, for Christ, that it may be found in Christ, not having it's own righteousness, but Christs: *Phil. 3: 8, 9.* and saith, as *David* of the sword of *Goliath*, *give it me, there is none like that: 1. Sam. 21: 6.* so, *give me the righteousness of Christ for all mine; for there is none of mine like it.* and when such a one is going to hear, to pray, to read, he saith, Now a Sermon for Christ, a prayer for Christ, a chapter for Christ: or, this Sermon I mean to hear, that it may bring me nearer to Christ; and this chapter I intend to read, that I may get more of Christ: and to prayer I will go, that I may get more acquaintance with Christ, and more grace out of that fulness which is in Christ.

2.  
Solution of  
the 2.

*John. 1: 16.*

To the 2. I answer:

I.

I. That a man must so deny himself in duties, as that he must count them loss for Christ: like

*Paul,*

*Paul, what things were gain to me, those I counted loss for Christ. Phil. 3 : 7.* that is, nothing: as he, so say thou; nay, myself I count nothing in comparison of Christ. for O what a dead heart have I! yea, what a devilish hellish heart have I! Oh I am the vilest, basest worm that creepeth upon Gods earth. So *David* would stile himself a worm, *Psal. 22 : 6.* and no man. and *Mr. Bradford* the Martyr would write himself, *Bradford the hypocrite.* *Luther* would call himself Devil, & so maist thou likewise.

2. Be not bold upon thy doings, so as to sin against God after thou hast prayed to God, and spent any time in the service of God; as hypocrites and many carnal men and women will do: of whom I spake before. for this is their practice, (to instance in some of their doings) there they will go to hear a sermon, and stand before God in his house; but then they will steal, murther, and commit adultery, and swear falsly: as God himself speaketh of them: *Will ye steal, murther, and commit adultery, and swear falsly, - - - and come and stand before me in this house? Jer. 7: 9, 10.* Thus they will make bold. again, they will go to prayer in the morning, and you shall have them very devout, and hear them (some of them) pray earnestly for a pardon: but follow them out of their closets, and observe their talk and communications, and you will find them frothy, vain, foolish, filthy and idle, and now and then powdered with *faith and troth*, or more grieuous oaths: take notice of them when any one doth anger them, and you shall see them swell like toads, and as tarchie as may be: look after them in a journey, or when they go forth out of their houses, & you shall see them shut into an Ale-house, (or whore-house, as *St. Chrysostom* writes of an old devout



a Figulus  
figulum  
odit.

b Invidia  
& tristitia  
alienæ feli-  
citatæ, &  
in adversi-  
tate lætitia.  
Bonavent.  
in Diata  
fol. fol. 7.

devout Hermit, that one saw him do so;) and there inflame themselvs so, as that their faces will be as red as if they were dyed: and they will keep company with the very scum of the country, and come home half-drunk, if not altogether: And if they be Ministers or Merchants, or tradesmen, how will they envy one another, and even rejoyce at anothers<sup>b</sup> harm? Which is one of Envy's tricks; which cometh very near the sin against the Holy Ghost; yea, as *Bonaventura* (in *Diata salutis*) writeth, is a species, or kind, of it. and they will say and do any thing: and because they must not do the works of their Calling on the Lords day, they will lie the longer a bed and sleep: thus bold they will be with sin. because they trust to to their doings, they hope their good prayers will bear them out in all this. but for the Lords sake, be not like them, nor do as they do: but as you be in duty, so be after duty, holy, heavenly, godly all the day long; not making bold with any sin because you have been with God; as if that would bear you out in sin before God.

3.

3. And whatsoever you do, whether you pray, read, fast, meditate, do it all in the Name of Christ; *Col. 3: 17.* and having an eye to Christ: *Hebr. 12: 2.* Say still, here is not my rest; I am for Christ, for all these prayers, tears, humiliation-days: I desire to perform these duties, because I am required to do them; but I must have Christ. Beloved, we must be like a Ferryman, whose eye is to the shore or haven, though his hand be upon his oar: so though we be busy praying, hearing, reading, yet must our eye be upon Christ: as in the forementioned place, *Hebr. 12: 2.* and like a Farmer, though he be much in labour that he may live, and buy and sell, yet will he still look upon and after his gain; saying, here I deal, work,

work, stirr, and strive in the world to get a livelyhood : but do I get any thing by all my stirring, going to and fro, and striving? so must we in and after all our going to prayer, and to and fro to hear sermons, still look after Christ, who is a Christians gain; that is, he must do all that he doth *that he may win Christ: Phil. 3: 8.* and must say in and after all his prayers, tears, attendance upon the means of grace, here I stir, pray, and hear; but what do I get, or what have I gotten by all my hearing, praying, fasting? have I gotten Christ thereby? without this a man may preach all the days of his life, pray I know not how often, and weep out his eyes, and yet to no purpose. For when a man cometh to die, (unless he do so) saith Justice, what satisfaction for sin? and if he say, I have fasted, prayed, heard sermons; that is no satisfaction for sin, saith Justice. but if he can say, I have gotten Christ, and to him I trust, for all my Duties; then I am satisfied, saith Justice. Oh to Christ then, Dear Soul, if thou wouldest not be lost, but saved, not die, but live, not go to hell, but heaven; and in him put thy whole trust: In him, and his unspotted righteousness wrap thyself, and there rest. So men were taught to wrap up themselves in *Anselms* time, Anno 1080. in these very words, upon their death-beds; „ Go to „ therefore, as long as thy soul remaineth in thee, „ place thy whole confidence in this death onely; „ wrap up thyself in this death: if he say unto „ thee thou hast deserved Damnation, say, Lord, „ I set the death of our Lord Iesus Christ betwixt „ thee and my bad merits; and I offer his merits - - This is related by Divers a Authors: whose evidences to avoid, the Popish b Inquisitors have decreed that these words may not be spoken at the Visitation of the Sick - - But I do use the same the

a Cassander  
in append.  
ad opusc.  
Joh. Ross.  
de Fide &  
miseric.  
Dei Ordo  
Visitandi  
& bapt. &  
visit. edit.  
Venet.  
1575. Mos.  
in Confess.  
Petric. c. 77.  
b Quiroga  
p. 149.  
Sandoval.  
& Roa.  
Anno  
1612.

the rather now, and commend them the rather unto you also: & so shall close up this last Branch of my 2d. Answer thus: It is said of *Noahs Ark*, *that it rested in the seventh moneth, on the seventeenth day of the moneth, upon the mountains of Ararat. Gen. 8: 4.* And so do thou, O precious Soul, this very moneth, this day of this month, (look what day of the month it is) leave resting in, & floting upon Duties; and rest upon the Merits, Satisfaction and Righteousness of Christ; which are like the Mountains of *Ararat* indeed, high, firm, and safe: so as that thou shalt not be moved, nor removed from thy blessed estate in Christ to all eternity. It is true that *Ararat* signifieth cursed Mountains; and yet what I say is true and proper: for Christ, to whom is applyed that Saying, *Cursed is every one that hangeth on a tree: is made a curse for us. Gal. 3: 13.* whereas else, if thou do not so, and shalt not in all thy Duties go to Christ, and fetch grace and acceptance, life and salvation, thou wilt perish and be lost to all eternity.

The XVI.  
Way.  
Mans Soul  
may be lost  
by Delays.

*Sixteenthly.* The precious soul of man may be lost by delays. Something of that nature I touched just now: but I mean to enlarge myself farther. Beloved, you know what became of the Foolish Virgins, when they lingred, and put off the buying of their oyl. *Matth. 25: 10, 11, 12.* again, you know what is threatned against those that turn the deaf ear to Gods Call Now: how God will turn the deaf ear against them, when too late they shall call upon him; yea, laugh at their destruction.

a Dr. Hull  
upon Joel.  
2: 12, 13.

*Prov. 1: 24, 25, 26, 27, 28.* The Foolish Virgins saith a great Doctor) though Virgins, yet coming to late, when the Bridegroom was entred, & the door shut, had a fearfull repulse, *viz.* I know you not. So that thousands thousands, ten hundred thousands perish upon that account; because nothing

nothing is more common than delays. for the Devil knoweth full well the strength of procrastination, and the success he hath had these many hundred years thereby: he knoweth also the uncertainty of our lives: so that he hopes still we will die before we live, I mean to God: and I dare say, that no body in the world looketh more for our death upon that account, than he; & therefore so perswadeth men to delays: and we are all as forward to hearken to him in it; so as that almost every one saith, *to morrow I will, to morrow I will be sure to do it*: which I answer thus: *to morrow cometh, to morrow goeth, and still thou art to do it.* and truly, I may well say therefore, that it is one of the greatest, strongest, most dangerous, and yet the most ordinary stratagem that Satan hath and useth against mankind; and that more perish thereby, than by all other cunning methods and guils be-fides. For when he seeth that he can keep men no longer in his clutches, but that they will be gon, and give him the slip; then his next word & work is to perswade them to tarry but a little longer, hoping that by that word he may keep them so all their life long, according to that old proverbial verse: *Per longum cras, cras omnis delabitur Aetas.*

By that long to morrow, to morrow passeth away the whole life of man.

Q. What shall we do to it, to escape this strong and mighty Deceit, policie and craftiness of that Wicked One?

I Answer. 1. Bethink yourselves. 2. Betake yourselves to your prayers. 3. Break your snares, and come to a certainty of time.

1. Bethink yourselves: 1. What foolish things Delays are 2. What dangerous things they are.

1. What

Q. What men must do to escape the strength of delays?

Sol.

3. Things; must be don.

1. Thing having 2. Branches.

1. Branch  
containing  
3. Cases  
1. Case.

1. What foolish things they are : as it will appear in 3. Respects or Cases.

1. What a foolish thing is it for a man who is offered some great thing, to defer the receiving of it ? As if the *King of France* should offer the great Citie of *Paris*, with all the glory of it, and thou should'st delay the acceptation of it, because the Kings mind may alter, or some other thing may happen to hinder the en-joying of it : so for a man to delay the accepting of the offers of grace, and of the great Kingdom of heaven, made *Hebr. 4: 16.* and *2. Pet. 1: 11.* upon diligence and pains-taking, required in order to it, what folly is it, because many things may hinder it, if the proffers made, and the pains to be taken about it, be not speedily taken ?

2. Case.

2. What a foolish thing is it for a man to lose time, when great spoils, wealth, and treasure are to be gotten by expedition ? as if whilest a Great General and his Souldiers under him do enter into a most rich and wealthy Citie, to take the spoil thereof, one Souldier should say, I will stay till next day, when all the plunder is gon and carried away : would not you say, what a fool is this ? so what a folly it is, that whilest Christs valiant Souldiers do take the spoils of this life, enrich themselves with their labours in time, and carry the same, as bills of Exchange, to the Bank of Heaven, there to receive pay of eternall glory ; We pass over this life in fruitless labours by our delays ? Beloved, Now is the time of fighting for the obtaining of heavens Crown ; Now is the day of spoil to lay hands on our booty ; Now is the Market to purchase and to buy the great Kingdom of heaven ; Now is the time of running to get the prize ; Now is the time of sowing for the heavenly harvest, which is to come : if you neglect this time,

time, how great is your folly? For, after it, there is no more Crown, no more bootie, no more kingdom, no more prize, no more harvest to be expected: and therefore play the fool no longer, dear Brother: But now work, now run, now sow, now buy, now enter the heavenly Citie by violence and coaction, that thou maist win it, and carry away the riches of it to an endless duration.

3. Bethink yourself what a folly it is for a man to say still, as most do, to morrow, to morrow I will; like Pharaoh, to morrow: Exod. 8: 10. and yet when to morrow cometh, never to do what he saith he will do: as for Example; for a man that is very sick, to say still, to morrow I will take Physick, and yet never to take it, but to delay it till it be too late, so as that he may die in the end, for the delaying of it, and for the want of it: so it is the greatest folly for a man that is sin-sick, to say still, to morrow I will take Physick, that is, repent; & so from day to day to drive the same Note, & yet never to go about it to repent; so as that he may die, though never so young, before ever he can have power or grace to do as he hath often said that he will: from which surprisal by death, the youngest, I say, are not free: It is reported of a Child that it came to his Father in all haste, saying, Father, teach me my prayers quickly: whereat he wondering, said, why so quickly, my Child? For answer whereunto, it said, I have been in our Church-yard, and there seen a little grave of a little Child less than myself. answerably whereunto we should make such hast to our heavenly Father, crying, Father, teach us our prayers too; and teach us to repent quickly, and to live a better life: for we in our Church-yards have seen graves too of such as were much younger than ourselvs. Thousands thousands have perished through



a Martial. l. this delay, and do perish still: hell is full of such.  
 5. Epigt.  
 59. I'll close up this head with that famous Poem of a  
 Wise man called *Martial*: for Illustration sake:  
 a *Cras te victurum dicis: dic mihi quando*

*Cras istud veniet - - -*

*Quam longum Cras istud erit, vel unde petendum:*

*Numquid apud Parthos Armeniosque latet?*

*Non est, crede mihi, Sapientis dicere, Vivam.*

*Qui non est hodie cras minus aptus erit.* that is,

To-morrow still, you say, I will a Convert be:

Oh! when, tell me I pray, shall I this morrow see.

Whence may I beg or borrow this long, and long for time!

What? doth this your (to-morrow) lurk in some  
 forraign Clime?

Let never wise man say, to-morrow mend I will:

Who is not fit to day, is less and less fit still.

2. Branch  
 holding  
 forth 4.  
 Respects,  
 or Dangers.  
 1. Respect.

2. Bethink your selves what Dangerous Things  
 Delays be: as it will appear in 4. Respects.

1. It is a most dangerous thing to let an Enemy  
 take a whole Citie, and then, when it is too late,  
 for men to go to put him out: so for men to let  
 Satan take possession of them wholly and fully by  
 delays; and then to endeavour to cast him out,  
 when it is too late, is a most dreadfull and dan-  
 gerous attempt: not one of a thousand speedeth  
 in it: The Devil is too hard for men then com-  
 monly, when he hath gotten the full possession of  
 them: as once he had gotten of him in *Mark. 5:*  
 2, 3, 4, 5.

2. Respect.

2. It is a most dangerous thing to neglect oppor-  
 tunities and seasons, and to delay to help him that  
 is in danger to be cast away. As for example, when  
 a man is fallen into water, and likely to be drown-  
 ed,

ed, to neglect the saving of him; because he may sink, and that irrecoverably, upon a suddain. or thus, if a man were fallen into a deep ditch full of scorpions, serpents, vipers, and should defer asking of relief, saying, I will have no help yet; it is too soon to crave help yet: would not such mens cases be most dangerous? so for men that are spiritually fallen into deep waters, and ditches full of serpents, scorpions, vipers, that is, into most sad conditions, which are like deep waters, and deep ditches full of grievous venemous, and soul-killing sins; to defer relief, and to say, it is soon enough yet to call for relief; is a most desperate and dangerous Case: for such men may sink into the bottomless pit, so called *Rev. 9: 1.* and be killed by those serpents, scorpions, vipers, upon a suddain. and therefore delay not your coming out of your sad and desperately dangerous conditions.

3. It is a most dangerous thing to defer the securing of a thing that grow's worse still by delays: and so much worse, as that it is likely at last to be utterly spoiled, and consumed. as for example: for a house which is on fire, to be let alone for the fire, which is not idle, and will still consume one part or other of the said house, and never cease till it have totally destroyed it: so for a man to defer the quenching of the fire of sin, and especially of lusts, and anger; will endanger the whole man (soul and body) to lie and burn in hell fire for ever: because thereby will, by degrees, be consumed all our gifts, parts, endowments both natural and acquired; and also our very strength, and the vigour of our souls; till all be destroyed, and a man have quite lost himself: like *Judas. John: 17: 12.*

4. Bethink yourselfs, that it is a most dangerous thing for a man to neglect a Journey, whereon  
much,

3. Respect.

4. Respect  
comprising  
6. Considerations.

much, yea, his all dependeth : so, for us to neglect our heavenly journey, whereon much, yea, our all dependeth, is a most perillous thing. For

1. Our time is but short, *Job. 14: 1.* and our journey great, like *Elijahs: 1. King. 19: 7.* so that easily we may miss heaven by Delays.

2. ly. We are expected *a Magnis*, by great Ones; even by those 3, Glorious Ones, the Father, Son and Holy Ghost: who will not be mocked by our Delays. *Gal. 6: 7.*

3. We are looked for *ad Magna*, to great things, Great Glory, Great Joy, Great Pleasures: *Psal. 16: 11.* all which we may lose by a too late taking of our journey.

4. For heavens gates, even the gate of grace, the gate of mercy, the gate of Gods long-suffering may be shut against us, as against the foolish Virgins, if we come late, even too late. *Matth. 25: 11, 12.*

5. When a man cometh late, taking his journey late, he commonly speeds but badly, and so doth that man who takes his journey for heaven late: upon 4. accounts: For 1. There may be no room for him in the heavenly Inn. 2. No room for repentance: though, lying upon his death-bed, he seek it, *Esau-like*, with tears. *Hebr. 12: 17.* and 3. He may then be forced to take up his lodging in the worst of all Inns, I mean Hell: where he will have no other meat and drink but fruitless tears, & inexpressible sorrows, and no other bed but one made of fire and brimstone. *Rev. 21: 8.* And 4. That which will be worst of all, will be this: that he will not be able to change his Inn; as a man may another Inn. *Luk. 16: 26.*

6. ly. A man taking his journey late for heaven, may meet with so many lets, as that he shall not be able to come to his journeys end, which is heaven.

O Souls,

O Souls, think upon this bad lodging, and these lets and considerations: and therefore make no long tarrying: but take your heavenly journey with all possible speed. and if you went forth late, go the faster. *Seneca's* advise, therefore is good: that is, Let us do as men in a journey: they that go forth late, recompense their tarrying with speed.

a Faciamus quod in itinere fieri solet: qui tardius cecurrunt, velocitate moram compensant.

2. Thing so be done.

2. Betake yourselves to your prayers, and crie mightily to the Lord, saying, Lord, make haste to help me: *Psal.* 70: 1. and, Lord, as thou didst lay hold upon the hand of thy Servant *Lot*, when he lingered, being loth to come out of *Sodom*, & didst hasten him, and broughtest him forth by an outstretched arm, out of *Sodom*, and fettest him out of the Citie; thou being mercifull to him: *Gen.* 19: 16. so be mercifull to me also, (say each of you Procrastinatours) and lay hold upon me, and pull me out of this wicked world, which is like *Sodom*; and pull me out of my sins, and set me free without that filthy Citie, and without my filthy sins: O hasten me, O my God, as thou hastendest him: for I do linger too, as he did linger: being loth to leave that, to my flesh, pleasant citie, and loth to forgo my beloved sins, my pride, my lusts, my delightfull sports, pastimes and sinfull recreations. or thus, O my God, as thou didst send 2. Angels, by them to pull and to bring him out of *Sodom*: so send thy Son and thy Holy Spirit, that, like those 2. Angels, they may pull and bring me out of my mystical *Sodom*, and may even hasten me out of it: for I do nothing but linger. I have respect here to *Ab.* 3: 26. Unto you first, God having raised up his Son *Iesus*, sent him to bless you, in turning away every one of you from his iniquities: and *Sad.* 4: 6. God hath sent forth the spirit of his Son into your hearts. and so I bid you, Crie again, saying, every

one of you that readeth these words, from his heart, O great God, send thy Son Jesus into my heart to bless me also, and to turn me from mine iniquities; even from my pride, my passion, my hatred, malice and envy, and from all uncleanness; and that now, whilst I am speaking: and send the spirit of thy Son also into this my heart, that there he may work, and work out all my lusts which war against the soul. 1. Pet. 2: 11. O now, now: For why not now? why is not this day the last of my vicious life? and why not the first of a better life? O my Life, (for so I will call thee, because thou art my life,) put life into me Now, even Now; and make no longer tarrying: that I may live, and live such a gracious, holy, humble, heavenly life, as thou wouldst have me live; I humbly pray thee. Thus let the Procrastinator pray. But more of this by and by.

3. Thing to  
be done.

Having 2.  
Branches  
also.

1. Branch.

3. Break your cords, and break thorow, and come to a certain time once. This head hath 2. Branches.

1. Break your snares, and break thorow: for you will meet with much opposition, much contradiction; when God calls up the Sleeper; saying, *How long wilt thou sleep, O Sluggard? when wilt thou arise out of thy sleep?* he answers: *yet a little sleep, a little slumber.* and this was blessed *Austins* note a long time; *Sine modo, sine modo; & hoc, sine modo, erat sine modo*: saith Himself in his *Confessions*: that is, let me alone a little longer, let me alone a little while longer; & this; a little longer, was without end or stint: and dost not thou also that hearest or readest this, say the same, day after day? but how long? Suffer me, Curteous Reader, once more to press breaking thorow upon a New account. Break then, once, thorow; break, I mean, all the snares wherewith  
that



that hellish fowler doth keep thee, thy delays, I mean, and fins. 2. *Tim.* 2: 26. and flee hence, like a fowl: that I may allude to *Psal.* 11: 1. I have read of a certain sort of fowls, I mean, those in *Norway*, that they flee faster than any fowls in the world; because the days are but 3. hours long there: therefore, out of an instinct put into them, they flee so fast, that before night they may come to their nests: and so do thou, O dear Brother, flee as fast as thou canst, like those fowls; because thy days are but short; that thou maist be sure to come to thine everlasting rest, and not be belated: and mayest be able to say, *my soul is escaped as a bird out of the snare of the fowler: the snare is broken, and I am delivered.* *Psal.* 124: 7.

2. And come to a certain time. as those *Gen.* 4: 26. THEN men began to call upon the name of the Lord. mark, then: That speaketh a certain time.

Q. What time?

I answer. 1. Come to a day. 2. to an hour.

1. To a day. *Psal.* 95: 7, 8. To day, mark, to day, if ye will hear his voice, harden not your heart. where Note, that the holy Apostle to the Hebrews, premiseth these words; saying expressly, *he limiteth a certain day*: and then, *to day*: wherefore I say, that you must come to a certain day: Let this be the day therefore of your Conversion. or thus, let this be the last day of your shame, and the first of a Glorious Change. Let it be such a Day as that of *Zacheus* was, when he received his and our Saviour: who told him; This day is salvation come to this house. *Luk.* 19: 9. and so, let Salvation come to every ones house and heart, that readeth these words; that the like may be said of every one of you also: This day is salvation come to this mans house, and this mans soul. O blessed be

Q.

Sol.

I.



this day, you will then say, wherein this man came to us in the name of the Lord; and blessed be the day wherein we read these things, which so nearly concern the salvation of our immortal souls. O Sirs, whatsoever you do, linger no longer, no, not a day longer: but to day, whilst you hear his voice, encline your ears, and hear, that your souls may live. *Isa. 55: 3.*

2. *To an hour.* I allude to *Rev. 9: 15.* prepared to an hour. and I come to an hour, because a day, me thinks, is too long: I am afraid that you will grow cold, and be down again, before the whole day is down; therefore I come to an hour; this hour, wherein you hear the voice of the Son of God, that you may live. For *The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John 5: 25.* O blessed hour! O what such an hour therefore is worth! if there were an hour-glass here, & all the sands were turned into pieces of gold, yet would not all that gold be so much worth as such an hour as this: For in this hour you may live, being raised from the dead by the Son of God; and after you have lived here a little while, lived I mean the life of Grace, your souls may live the life of Glory for ever, and therefore Oh let this be the hour of your first Resurrection, and the hour of your Salvation. O let Salvation come home to you this very hour. O let this hour be like blessed *Augustine's* hour, wherein he heard that voice from heaven, turn and read; & wherein his soul was finally converted, or thus, let this hour be like that in *John. 4: 52.* wherein the fever left that Nobleman's child: the Text saith, *it was the seventh hour when the fever left him, and wherein he began to amend.* that is, as the fever left the child, and he began to amend that hour: so let thy fever of lust, of anger, of envy, of hatred,  
of

of malice, and of thy passionate and inordinate affections leave thee, and be left by thee; and do thou in it begin to amend: that was the seventh hour, my, Friend; and what time of the day is this? What hour is it? the seventh too? or the 8. 9. 10. 11? (that I may allude to *Matth. 20: 3, 5, 6.*) well: let it be what hour of the day it will be, do thou begin to live in it: as that same child: *John. 4: verse. 53.* So the Father knew that it was at the same hour, in the which Jesus said unto him, *thy Son liveth*: for as Christ said then, *thy Son liveth*: so Jesus saith of and in this hour; *the hour is now, when they that hear his voice shall live.* Live therefore in this very hour; and for that very end crie in this very hour, as that Nobleman cried in that hour, that his Son might live, and that Christ would come and heal his Son, because he was at the point of death. *John. 4: 47.* Beseech the Lord Jesus, saying to him, Come, Lord Jesus, come, and say to me, Lord Jesus, as thou saidst to him, *Go thy way, thy Son liveth.* *verse 50.* so, go thy way, **THY SOUL liveth.** O my Dear, raise my dear soul from the dead, this very hour: O let it hear thy voice, saying, *Live*: that it may live. or thus, Crie each of you, as the said Nobleman cryed; *Come down me my child die.* *John. 4: 49.* Come down (from heaven) O most mighty Saviour, come down, I say, ere my soul die: for it is dying: Oh, it is dying, and will die for ever, if thou help it not: O this hour, this very hour; O tarry no longer. Thus come to an hour, & so come to a certainty: as those in *Gen. 4: 26.* I have read of One *Julian*, a very Godly man, that praying one time, it being the very time, day, and houre wherein *Julian the Apostate* was slain, he left weeping, and fell a rejoycing: and, being asked the cause, why? he said that that wild Bear (meaning *Julian the Apostate*) lay now dead:

a In Theodoret's Ecclesiastical history. mibi p 263.

dead : and that, after inquirie made, it was found, that, that very very day and hour, The Tyrant was slain. which I apply thus, & so do you pray, that this very hour, every ones Julian, that is, Tyrant-sin may be slain : that you may be able to say, Now, this hour my Tyrant sin is dead, my pride dead, my vain-glory dead, my envy dead, my lust dead, my passion dead, my covetousness dead : and that it may be found so, and yourselvs and others by observation may see it, that it is so. forgiveness of sins you cannot see so easily, whether you have obtained it in duty such an hour : but this is to be seen. therefore be much for this, and come for it to an hour. And hereafter, all that which hath been said I desire you very much to consider, and to practise what is written, *Then men began to call upon the name of the Lord.* mark, *then* : they came to a certain time; wherein that holy man *Enos* flourished, who lived such a holy life above all other men alive: which when men saw, they would live such a life too, and that made them Call, yea Crie to God; for so the Original *קרא* hath it : and so do you now : after all that godliness and goodness, holiness and heavenlyness which now hath been so cied up. O now this hour, and from this hour resolve, and from this day begin to set up Gods worship in your families, by reading, catechizing, self-examining, praying with your families, and apart. Begin this evening, and do so every evening and morning hereafter. I pray you come to such a certain time, you that never took such courses yet, from this hour and onward hereafter : I earnestly entreat you.

THE SE-  
VEN-  
TEENTH  
Way. The  
Soul may  
be lost by

*Seventeenthly.* The precious soul of man may be lost by Instability. as it will evidently appear by these following Sentences of Holy Writ : *No man, having*  
INSTABILITY. Which concerneth 5. sorts of people.

having put his hand to the plough, and looking back, is fit for the kingdom of God. Luk. 9: 62. and If any man draw back, my soul shall have no pleasure in him. Hebr. 10: 38. and then, verse 39. But we are not of them who draw back unto perdition. which sheweth what becomes of them that draw back, as Namely, that they come to perdition. Where Note, that this concerneth 5. Sorts of people.

1. *Temporarie Beleevers.* 2. *Stately Hypocrites.* 3. *Double-minded men.* 4. *Worldly people.* 5. *Those whose repentance and vows are forced onely, and not sound.*

1. *Temporary beleevers*: who in a time of temptation will fall away; as great a shew as they make for a season. of such our Saviour speaketh Luk. 8: 13. *They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in the time of temptation fall away.* Mark, they are hearers; and therefore look to it, you that go so much to hear sermons; yea, they are not hearers onely, but rejoyce to hear a good Minister, and are even ravished when they hear him: *but have no root*, that is, no principle of perseverance in them, nor yet *Christ the root of Jesse* in them: and therefore no wonder, that, when the scorching heat of persecution seiseth on them, they fall away. I have read of one, whom *St. Basil* knew, and thus describeth: That a for time he did account the greatest wealth as dung; and that, when he met him at *Ierusalem*, and saw his athletical labouring for heaven, he did even admire him, and counted him happy: for he did fast so much and often, as that he did evacuate all the fat that was in his body, and brought himself thereby to be nothing but skin and bones; went in sackloth, & declining all worldly society, did even converse and walk with God, as he thought;

1. Sort.

a Basil, in  
Epist. p.  
15.

thought; day and night confessed his sins to God; and watered his cheeks with rivers of tears: to be brief, he lived so retiredly, as if he had not cared for any earthly creature: and yet in the end he fell not onely off, but in love also with a strange woman; having forsaken his own wife, and so committed that most hainous, most hatefull, and most abominable sin of adulterie: and I do not read in the said *Basil* (for I have read all his works over) that ever he did recover himself again. O Dreadfull!

2. Sort.

2. It concerneth the *Stately* hypocrite: who is just like a Comet, or blazing-star: for as such a star is no longer up and to be seen than it's exhaled matter lasteth; when that is gon, he is gon: so no longer is he so hot so fervent, so seemingly zealous & earnest in preaching, praying, reproving; than applause, credit, name, great commendations, preferment, honour lasteth; as which is the matter which lifts him up, encourageth him, and maketh him so zealous and forward as he is: when that faileth, he faileth: as is to be seen in *Judas*; how, when his credit was crackt and gon, by his betraying of Christ, he was gon also. *Matth. 27.*

3. *Double-minded men: who are unstable in all their ways. James. 1; 8.* One compareth them to fools, who change like the Moon. *Saultitia est cui nihil constat, nihil diu placet.* Nothing pleaseth fools long, and so it fareth with Double-minded and unstable men: they like nothing long, and therefore change so often: whereas a *b* wise man is the same still, and still willeth and nilleth the same.

*a* Peraldus  
to. 1. de  
Fortitud.  
*b* Quid est  
Sapientia?  
semper  
idem velle  
atque nolle.  
*Seneca.*

4. Sort.

4. *Worldly* people it concerneth also very much: for they will never hold it, especially, when they must forgo or lose any thing by being godly, and following Christ fully: witness that young man, who



who was so glued to his wealth, as that when Christ bad him sell what he had, and to follow him, *went away sorrowfull; for he had great possessions. Matth. 19, 22.* Oh those possessions, those great possessions lost him the great kingdom of heaven: for they would not let him follow Christ, when they came in competition with Christ. & it is a thing usually to be seen, how when worldly people are in duty, they cannot continue in it, nor abide at it; but will rise, as the old man in *Ecclesiastes. 12: 4.* at the voice of a bird, whose Name is *worldlines*; because that bird puts in this, and putteth in that in prayer; saying, this must be don, and that must be don, and this and that will be spoiled, whilest you are in duty; and that maketh the poor Worldling make an end, and rise and go away, before ever he can have his errands end. O Sad! See what became of *Demas, 2. Tim. 4: 10.* when he embraced the world.

5. *Those whose repentance and vows are forced onely, and not found.* I say, forced, either by sickness, or peril at Sea, and fear of a dearth, or by Legal terrour onely, upon the hearing of a terrible Sermon; which maketh them sick for the present: *Felix (Nero's Libertus)* you know, trembled, when he heard *Paul* preach terribly; *Act. 24: 25.* and was sermon-sick; because he was an *unclean* person; and *Paul* preaching of temperance spake against it; and so he made as if he would hear him again another time; but we hear no more of that: he would talk with him sometimes, to get money of him: but that he heard him preach again we read not. *Act. 24: 24, 25, 26.* and so it fareth with others, who in sickness and distress have been forced to come to some feigned repentance: and to make great protestations, vows, and promises against sin, and for a more than ordinarie strick life

and

5. Sorr.

a Poenitentia quæ à moriente tantùm petitur: Timeo ne ipsa moriatur. August. de Temp. serm.

57. b Vide Sueton. p.

297.



a Robert  
Bolton in  
his Directi-  
ons for R.  
C. A. C.  
b Dr. Usher  
in his An-  
swer to a  
Jes. Chal.  
P. 152.

& conversation : which hath caused such passages as these to drop from holy Writers pens. „ Forced  
 „ Repentance is seldom true : saith a One. And  
 „ Another ; „ Now put case , One cometh to  
 „ his Ghostly Father with such sorrow of mind as  
 „ the terrours of a guilty conscience usually do  
 „ bring forth , and with such a resolution to cast  
 „ away his sin , as a man hath to cast away his  
 „ goods in a storm ; not because he doth not love  
 „ them , but because he feareth to lose his life , if  
 „ he part not with them. Doth not he betray this  
 „ mans soul , who putteth into his head , that such  
 „ an extorted repentance as this , which hath not  
 „ one grain of love to season it withall , will qua-  
 „ lifie him sufficiently for the receiving of an Ab-  
 „ solution ? *thus he.* But I'll add Examples to these  
 Sayings ; that the matter in hand may be rendred the  
 more illustrious. One , being upon his sick bed , &  
 likely to die , and pressed to humiliation and brok-  
 enness of heart , cryed out , and said , My heart is  
 broken , and so made a particular confession of his  
 sins . He named uncleanness , hypocrisie , vain-  
 glory , covetousness , lukewarmness : He com-  
 pared himself to the thief upon the Cross : and if  
 God restore me to health again , said he , the world  
 will see what an alter'd man I will be : when he was  
 pressed to sinceritiy and true-heartedness in what he  
 said , he answered , and protested , that he repented  
 with all his heart , & soul , and bowels ; and desir-  
 ed a Minister there present to be a witness be-  
 tween him and the world : and yet this man , being  
 recovered , became the very same , if not worse ,  
 than he was before. And I have read how in the  
 days of *King Edward* , as long as that great Sweat ,  
 or Plague , which then was , lasted ; Every One  
 Cryed out : *I have sinned , Mercy Lord , Mercy , good  
 Lord : Yea , Lords and Ladys , and people of all sorts  
 would*

c Brooks  
in his  
Crown an  
Glory of  
Christ.

would then crie out to Ministers, For the Lords sake, Sirs, tell us what we shall do to escape the wrath of the Lord: what shall we do to be safe in the evill day? O take these bags, and pay so much to such a one whom I have deceived; & restore so much to such a one, whom in bargaining I have over-reached: O give so much to the poor, and so much to such pious uses - - - But after the Sicknes was past, they returned, like dogs to their vomits, and like swine to their wallowing in the mire. according to 2. Pet. 2:22. and there was a very great Sinner, who in the time of his Maladie was so grievously afflicted in conscience for his grievous sins, that he made his bed to shake where he laid, and cryed out all night, I am damned, I am damned, I am damned; & made great protestations of amendment of life, if God would restore him: but being restored, he was as bad, as base, as vile as ever. and I could speak of many myself, who have been exceedingly cast down, when they laid down upon their beds of sickness; and vowed how holyly they would live, if God would give them life and health; but since are come to be worse than ever they were, some of them; and others of them as bad as ever, being recovered. and it is become a Custome for men to send for the Minister when they be sick, and to promise that they will repent, when there is no room left for repentance: Hebr. 12:17. because it is not out of any true hatred of sin, that they say, they will repent: but for fear of death, that enforceth such a kind of repentance. O Dreadfull!

Q. What shall we do to help all this?

I answer thus. 1. Ask stability of God. 2. Avoid slavish fear. 3. Adhiber all possible care, custodie and circumspection. 4. Apply your minds to a serious Consideration of the most full ends of Apostates, and unstable souls. 5. Abide it out by main violence.

I. Ask

a Cum venerit super eos mors, & anxiantur, vocant Sacerdotes, pœnitentiam volunt agere, cum jam pœnitentia non est locus: quia non propter odium peccatorum, displicentes sibi, pœnitentiam volebant agere, sed propter mortis timorem. Incertus Author. in Matth. hom. 5. 2.

Questions:  
A fivefold  
Answer.

1. Ask constancy.  
a Peraldus  
in Sum.  
Virt. & Vit.  
to. 1. p. 8.

1. *Ask Constancie of God.* Where Note, that there is a twofold Constancie : 1. *A Generall* : which consisteth in a holy <sup>a</sup> persisting in that which is good, and compasseth about all that which is good. 2. *A Speciall* : which is busied about things terrible and difficult ; such as sufferings and adversities are ; & it belongeth to fortitude : and both must be asked of God : for *ask, and it shall be given you.* Luk. 11 : 9. as thus : Lord, I see what need I have of Constancy ; for without I cannot it subsist one hour : O therefore in this hour give me Constancy also : O that which is called Generall, that I may generally persist in all that which is truly good : and that which is called Speciall, that I may hold out in tryalls and troubles, anxieties and adversities, perils and persecutions. O my Rock, make me like a rock ; O my Fortres, make me like a fortres ; that I may be able to stand it out ; and having done all to stand. Ephes. 6 : 13.

2. Avoid  
slavish  
fear.  
Thinking  
upon 2.  
things.  
1. Thing.

2. *Avoid slavish fear.* for else you will fall, as well as Peter. Luk. 22 : 58, 60. Here think upon these 2. things against fear.

1. That they whom you are so afraid of, can but kill the body, and not the soul. Matt. 10 : 28. and therefore fear them not. The very Heathens thought upon this : and therefore when Socrates suffered much at the hands of his enemies, he said, they can but kill me, they cannot hurt me. and Another, when he was put into a mortar to be beat to pieces with an iron pestle, cryed out, you do but beat the Vessel, the case, the husk of Ariarchus : his body to him was but a cask, a husk, a case. and should not Christians much more both think and say so? and therefore be constant in and under sufferings. Oh it is better a thousand times to lose the body than the soul ; I mean by instability.

2. Think

2. *Think upon this also*: Those that *kill* may be killed. as *Herod*: *Act. 12:2, 23.* he was eaten of worms: he that killed *James* and others. Examples are hardly to be numbred. I will set down but a few, besides *Herod. Mierius*, who destroyed the people of *Merindol*, men, women and children, at last was stricken with a strange kind of bleeding in the lower parts, & not being able to make water, his guts within him and his entrals began to be eaten of worms, like to *Herods*; whereupon at last, feeling a fire which burnt him from the navel upwards, finally with extream stinch of the lower parts he finished his wretched life, Blaspheming. And *Charles the 9th. King of France*, who was the death of many 1000. in the Massacre of *Paris*, *Anno 1572.* and throughout his kingdom; dyed of bleeding: for there issued forth from several parts of his body such a Quantity of bloud, as that tossing himself upon his bed, and belching forth dreadful blasphemies, after a few hours, he gave up the ghost. Some also have been eaten up of Lice; saith my Author, speaking of such as have killed Christians for their Religion, *fear not therefore, worm Jacob*: for God hath worms for his enemies, to eat them up: fear not: for they shall be brought to Nothing: for they shall come to ruim, according to *Isa. 41:10, 11, 12.*

3. Adhibit all possible care, custody and circumspection. Let him that standeth, take heed lest he fall. *1. Cor. 10:12.* Do not men see what care your *funambulo's*, who dance upon ropes have, and how they ballance their bodys, that they may not fall? and what care those have, who by often falling have hurt their legs, that they may not fall again? Now such like care, or rather more should we have, that we may not fall; especially such of us as have had such frequent falls, that we may not

2. Thing.

a Fox, in his  
Acts and  
Monum. p.  
1494.

5. Adhibit  
all possible  
care - - -

b Si Apo-  
stoli essent  
in mundo,  
& non ha-  
berent cu-  
stodiam  
sui, cadere  
possent. Al-  
bert. Mag.  
in suo En-  
chirid. mihi  
fol. 96.

4. Apply  
your  
minds to a  
Serious ap-  
prehension  
of the wo-  
full ends of  
Apostates.  
c Telum ex  
improviso  
in eum,  
brachium  
traiciens,  
cujus ictu  
mortem  
obit, auc-  
tore non  
cognito.  
Socr. Ec-  
cles. Hist. l.  
3. c. 18. mihi  
p. 97. Cal-  
listus eum  
à Dæmone  
transfixum  
fuisse com-  
memorat.

d Ferunt  
postò ip-  
sum Tyran-  
num, simul  
ac plagam  
acceperat,  
manum  
sanguine  
implevisse,  
illumque in  
litt. l. 3. c. 10.

lapse again into the same sins which we have  
so often lapsed into. b One faith of the Apostles  
themselves, that if they were now alive, they might  
fall, in case they should not have a care of them-  
selves: witness David and Peter.

4. Apply your minds to a serious apprehension of  
those wofull end of Apostates and unstable souls. You  
know what became of Joash, who reigned and did  
so well all the days of Jehoiada the Priest, and  
afterward fell away: the Sacred Historian tells us  
that his own Servants conspired against him, and  
slew him. 2. Chron. 24: 2, 17, 18, 22, 25. And  
what became of Amaziah King of Judah, when after  
he had reigned and don well for a time, he fell to  
idolatry? it is said that his Servants made a Con-  
spiracie against him also, and slew him. 2. Chron.  
25: 2, 14, 27. And what befell Julian the Apo-  
state is famously known: for in a battel against  
the Persians he was struck with a Dart, (who shot  
it is not well known) so as that he gave up the  
ghost, with these words, *Vicisti tandem Galilee.*  
that is, *Thou hast overcome at last, O Galilaean,*  
*meaning Christ.* And I have read of a Certain Smith  
in King Edward the 6.ths days, called Richard  
Denson, who was a forward Professour of true  
Religion, and by his holy instructions was an In-  
strument of the Conversion of a Young man to the  
Faith: but afterward in Queen Marys days this  
Young man was cast into prison for his Religion;  
who minding his old Friend and Spiritual Father  
the Smith, sent to know whether he was not impris-  
oned also; and hearing that he was nor, desired to  
speak with him; and when he came, asked his ad-  
vice, whether he thought it best for him to remain  
in prison, and whether he would encourage him to  
burn

aërem projecisse, ac dixisse, *Vicisti Galilee.* Theodoret, Eccles.



e Fox in his  
A&s and  
Mon.

burn at a stake for his Religion: the Smith answered him, that his Cause was good, and that he might suffer with comfort: but for my part, said the Smith, I cannot burn: but shortly after, he that could not burn for Religion, was, by the righteous judgement of God, burnt for his Apostasy: for his shop and dwelling house was set on fire; and he being very busy to save his goods, (as also he had been before to save his life;) was burnt in that fire.

5. *Abide it out by main Violence*: like Jacob who wrestled it out to the break of the day. Gen. 32:24. I mention Violence again upon a new account; for that must do it: I for my part find it so. and I'll make this more plain by this familiar comparison: A man is to go a great long and difficult journey, of great importance, as concerning life and estate: when he is going, his wife and children hang about him, and dissuade him, being loth to let him go; and they do very nigh prevail: but at last he recovers himself; turneth them aside by force, and away he goeth: after that, when he is gone forth, it raineth grievously, & that doth almost discourage him, and maketh him go back again: but after a while he recovereth himself, yea forceth himself, and away he goeth: a while after, a mighty stormy wind ariseth, and that doth almost make him go back again: but he stomacheth up the matter, forceth himself, and forth he goeth: but next, he is in want, and thereby is almost put back: yet goeth on: After that, he heareth of a *Lyon in the way*, and that troubleth him most of all; Prov. 26:13. so as that he is almost of the mind now to go back again; but at last he considereth better of it, forceth himself, and away he goeth. And is not the life of a true Christian like a great, long, difficult, dangerous journey from earth

5. Abide it  
out by vio-  
lence.



to heaven, from men to God, from bad to good; a journey which concerneth the life and salvation of his soul; a journey in which he shall meet with many Draw-backs: first, his wife and natural children; and also his other wife, that is, his flesh, & his other children, that is, his endeared affections to the things of this life will draw him & labour to keep him back. but O dear Christian, thou must force thyself, fling off them; as that Noble Marquess *Galeatius* did his: and, for all their clamours, go forward in thy journey. again, a Christian shall have many a great and grievous shower of afflictions, and they will pull him back much from many duties, and almost overcome him; but he must force himself; & though sick, though poor, though spoken against for his preciseness, tenderness of conscience, self-deniall, wrestling with God before day, yet go on in his way. again, A Christian shall meet sometimes with a grievous stormy wind, coming from God, being angry, and pursuing him with great temptations, (as he tempted *Abraham*; though not to evill; for so *God tempts no man: Gen. 22:1. James 1:13.*) and trouble of mind, to trie what is in him, and what he will do: & then it goeth hard: but yet a Christian must go on, force himself, and not be dismayed; but say, as *David* once, *After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, after a flea? 1. Sam. 24:14.* So, after whom doth the King of heaven pursue? after a dead dog, a poor flea, a poor worm, such a poor worm as I am? O how this once wrought with me in such a Case! so that I do therefore the rather recommend it to you. And sometimes a Christian shall meet with wants, wanting Gods presence in desertions; and then he hath no stomach to pray, no heart to meditate; but yet he must force himself,

self, and perform these duties for all that : crying, and saying, *My God, my God, why hast thou forsaken me?* *Psal. 22 : 1.* and *Will the Lord cast for ever?* and *will he be favourable no more?* *is his mercy clean gone for ever?* *doth his promise fail for evermore?* *hath God forgotten to be gracious?* *Psal. 77 : 7, 8, 9.* Or, take and use this experiment, and say to God or Christ. Ah Lord, thou art my life, and the breath of my nostrils; *Col. 1 : 17.* & thou hast said, *I am the life;* *John. 14 : 6.* and therefore, O my Life, return again into me. Oh life is sweet, though it be but naturall, and therefore how sweet art thou? O my sweet Life, Life, Life, come again therefore into me, I once more beseech thee. here cry aloud, (I have don so, and found much good in it) and plead with God, saying, O for thy Names sake, for thy Name is *Life*, hear me, and return unto me; & be not angry with me for so pleading with thee: the least worm will strive for life, and shall not I a worm also plead and strife for my life, Christ? O my sweet, dear Life, look upon me, a poor worm. Lastly, and sometimes he shall hear, that there is a *Lyon in the way*; that is, he shall hear of persecutions, and great and fierie trials, and they will much daunt him: but he must force himself for all this to go on; & say, as *Luther* once, when some perswaded him that he should not go to *Worms* that great Citie, ,, If there were as many Devils in *Worms*, ,, as there be tiles upon the houses of it, yet I am ,, resolved to go ,, : So, if there were as many roaring lions, Devils I mean, betwixt me and heaven, as there are hairs upon my head, yet I will go; and if there were as many armed men against me, threatening me with death and destruction, fire and faggot, yet will not I forsake nor deny my God, and my dear Christ, who never yet denied himself to me: for he cannot deny himself. 2. Tim.

2 : 13. Come life, come death, come perils, come sword, come powers, come principalities, come anguish, come adversity, come persecution, come distress, come famine, come nakedness, come imprisonment, come reproaches for the sake of Christ, yet shall none of these things separate me from the love of Christ, and from cleaving to Christ, by the help of Christ. thus say, according to *Rem. 8 : 35, 36, 37, 38, 39.*

An Addition of  
2. Speciall  
things  
more.  
1. Thing.

But I desire more especially to exhort you to 2. things, which are very practall. (for every one doth not meet with such high persecutions and trialls, as some do.)

1. That you will abide it out by violence in Meditation. that is, that you will force yourselvs by that holy violence spoken of *Matth. 11 : 12.* to meditate : because you will be much drawn back from it, when you go about it, by the world, and by your own flesh and blood ; as experience sheweth : and when you have begun, you will have many dissuasions come from the foresaid Drawbacks, which will do what they can to make you give over, and to go no farther : but you must stand to it, and not give over, till you be affected by it & and with it : according to *Psalms. 45 : 1.* where the Hebrew *לִבִּי מְדַבֵּר* will enforce so much : *my heart is moved, or affected.* and so *Symmachus* rendreth it, *ἐκινῶν*. whom *Rabbi Solomon* and *Rabbi David* follow.

2. Thing.

2. So you must abide it out in prayer : and pray withall perseverance. *Eph. 6 : 18.* I do not mean, that you should pray habitually or virtually onely : but actually for a Time. For there is a threefold continuing in prayer. a *Actu*, *Habitu*, *Virtute*. Now this must be, because it must get you all that which you lack : and especially strength to do what-

a Gabriel  
Biel, Lect.  
62.

whatsoever you would: for what are we of our  
 selves? especially if any of us be yet unconverted,  
 unsanctified, unregenerated, an unbeliever, an  
 underling to sin and Satan. Ah Beloved, such are  
 dead in sins & trespasses. Even as the young Lions  
 that the Lioness brings forth (as <sup>a</sup> they say) are  
 dead, so as that the Lioness doth & must roar over  
 them, whereupon they live: just so, say I again,  
 are men, when yet unconverted, dead born; so  
 that if they shall live, the Lion of the tribe of *Ju-  
 dah* must roar over them, that, as I said before  
 upon another account, hearing his voice, they  
 may live. *John*. 5: 24. and therefore, O Sinners,  
 you must even strive with the Lion of the tribe of  
*Judah* in prayer, and abide it out, and force your-  
 selves to abide it, and not to give over crying and  
 roaring, till he roar, saying, *Live*. O crie, crie  
 therefore, and tell him, as *Jacob*, that you will  
 not leav him, till he leave a blessing behind him: as  
 thus, O Victorious Lion of the tribe of *Judah*,  
 now roar upon me, and over me, who desire to be  
 one of thy Young ones, O cause me to hear thy  
 voice, thy roaring voice; & quicken me, O Lord,  
 according to thy word; and even *draw me, that I  
 may run after thee*: *Cant.* 1: 4. and so go on, and  
 say, And, Lord, I will not leave thee, till thou  
 blest me: blest me, therefore, O my God, with  
 Conversion, with Regeneration, with Repentance,  
 with Faith. In short, go to thy chamber, shut thy  
 door, according to *Matth.* 6: 6. and never come  
 out, till conversion, till regeneration, till sanctifi-  
 cation, till saving faith cometh in; and thou canst  
 run after the Lord; and till, if thou art troubled  
 about Gods absence, <sup>b</sup> tranquility return from the  
 Lord. We have a notable place for this, *Hos.* 11:  
 10, 11. (I pray you, glance upon the place with a  
 full eye) *they shall walk after the Lord: he shall*

a Brooks.

b Memini  
 me claman-  
 tem diem  
 crebro  
 junctis  
 cum nocte,  
 nec prius a  
 pectoris  
 cessasse ver-  
 beribus,  
 quam red-  
 iret, Do-  
 mino im-  
 perante,  
 tranquili-  
 tas. Hie-  
 ron. Epist.  
 ad Lxtam,

a Id est  
maximā &  
potentiſſi-  
mā voce  
Evangelii.  
Jun. & Tre-  
mel. in loc.  
b Velut  
Catuli ſe ad  
rugientem  
leonem ſo-  
lent reſpe-  
te, ibid.

c Oratio  
enim eſt  
aſpectus  
animæ in  
ſide Deum  
aſpiciens.  
Caffian.  
d So it did  
St. Jerome,  
who ſaith,  
Mihi teſtis  
eſt Dōmi-  
nus, poſt  
multas la-  
chrymas,  
poſt cælo  
inhærentes  
oculos,  
nonnun-  
quam vide-  
bar mihi  
agminibus  
interſe  
Angelo-  
rum, &  
 lætus gau-  
deſque  
cantabam.  
Hieron. ad  
Latan.

e Si per-  
duraverit  
intentione,  
non citò eſt abruptenda

Oratio. Gabriel Biel in ſua Lect. mini fol.  
135.

roar like a Lyon: when he ſhall roar, then the children  
ſhall tremble from the weſt: they ſhall tremble as a bird  
out of Egypt. The meaning is, That Chriſt ſhall  
roar with and by the moſt mighty voice of the  
a Goſpel: ſee Hebr. 12: 26. and then the children,  
namely, of God, ſo made by Chriſt, John. 1: 12.  
ſhall follow Chriſt that great and victorious lion;  
and gather themſelves unto him, as lions b whelps  
to the old lion and lioness, by repenting, and be-  
leeving; coming from the weſt, that is, from a con-  
dition, which is like the weſt, where the Sun,  
being gon down and ſet, is not to be ſeen: Chriſt,  
I mean, the Sun of Righteouſneſs: Mal. 4: 2. and  
ſhall work out their ſalvation with fear and trembling.  
Phil. 2: 12. Beloved, that Lion now roareth, do  
not you hear his voice? and who can chuſe but  
roar too? and follow Chriſt too? O let us all fall  
a roaring. Now I ſpeak to All, what I ſaid to the  
Unconverted firſt: and by main force let us abide  
it out in earneſt praying. O my Beloved, and You  
eſpecially in the weſt; (for the weſt is named.)  
This is a chief thing for you to do, now laſt of all.  
I for my part, would not want it, nor give it for all  
the gold that is in both Indies. for what good  
would all that gold do to me without it? Oh this  
this abiding it out in prayer by violence muſt get  
me Gods benevolence: this muſt force faith; and  
what not? Oh it muſt bring me into Gods pre-  
ſence-chamber; it muſt procure me the viſion of  
his very c face; it muſt fetch me out of his fulneſs,  
grace for grace; John. 1: 16. and it muſt bring me  
among the holy Angels, d and to their joy. and  
therefore I dare not (in more ſolemn prayers) give  
over, nor go from him without him. and I would  
wiſh you to be of the ſame mind. O mind this Leſ-

ſon

son therefore, O imbibe it, oh practise it, O let it beam forth into your very hearts; and never pray otherwise hereafter, if your intention and devotion hold, mornings especially. (for that was *Jacobs*, that great Wrestlers, time) O as young lions, walk all, as in the forequoted place, after the Lord, roaring, as you go after him, in dutie; that is, crying after him with all seriousness and sigh-fulness, *Rom. 8 : 26.* eagerness and earnestness; that you may work out your salvation with fear and trembling. *Phil. 2 : 12.* and never make an end of so a fighting & crying till your errands end; & you can say, each of you, *I have seen God face to face, and my soul is saved.* as He in words much like these. *Gen. 32 : 30.*

a. Nam pte-  
mque hoc  
negotium  
pne gmi-  
tatem, quon-  
iam  
bon, apud  
pne tunc  
quoniam  
in August  
ad Diction.

That great God and Saviour, whose Name is veritie, who life is felicitie, whose law is equitie, whose age is eternity, direct your hearts into his love, and loving acquaintance; to be gotten by a constant seeking of his face; so as that in heaven you may all have a place; and that not a soul, of all the souls that shall read the things contained in this Book, may be lost: unless any will be wilfully lost, by any of the therein discovered 17 ways, whereby the precious soul of man may be lost: but rather may obtain and gain that blessed Salvation, which shall emparadise all truly beleiving souls to an Endless

## D U R A T I O N.

To God alone be all honour and glory, might, majesty, dominion, blifs and exaltation, Now and for Ever.

A M E N.





